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About

This

Issue . . .

Changes in the Journal

Things seem to run in "sixes" on the *Journal*. Mr. Thomas Marsh was the editor of the *Journal* in the days of its beginnings and for the first six years of its existence. His successor was Mr. Howard Grimes who completed his tenure of six years with the completion of volume 12.

It seemed, in the eyes of the Publications Committee, that Mr. Grimes had given more than his fair share of the work involved in editing the magazine, so we now bring the thirteenth volume with the third editor of the *Journal* whose name appears on the masthead opposite.

The change of editor also coincided with the retirement of Mr. Fred Gealy as book review editor. A replacement for this important job was found in the Publications Committee's own chairman, Mr. Schubert M. Ogden.

The policy which has guided the editing of the *Journal* in the years past has been reaffirmed by the committee in charge, viz., that it is a means of continuing the theological education of the clergy in the jurisdiction in which Perkins is located. It has some subsidiary objectives, but this one is central.

This means that the publication is not directed towards the publication of research monographs from among its community of scholars, but that these intellectual leaders of our Church will communicate through the pages of the *Journal* certain thoughts which they consider important, but which may or may not be contributions to the world of scholarship as such.

A few changes in the appearance of the *Journal* does not

mean that it has changed its policy. It is inevitable that a new editor should want to make some changes in looks. Or at least it was inevitable, given the present editor, who spent nearly a decade in another magazine editorial responsibility. It is our hope that changes in appearance will in time help in establishment of good communication; so that the looks of the *Journal* will have its say along with the words that are printed.

The writers in this issue

This issue of the *Journal* is directed toward a few aspects of the vocation of the clergyman.

Mr. David Shipley, Professor of Historical Theology, presented an important paper at the first meeting of the faculties of Methodist theological seminaries, held in Nashville last summer. This was such an exciting document, for those of us who heard it, that we persuaded Dave to permit us to publish a significant portion of the paper. Dave may weep when he sees it in print because exigencies of space demanded we chop off the head and feet of his child, but what is left says so much about the clergy in Methodism in the days of its beginnings that we will always hereafter be forced to examine our present status in its light.

Mr. Howard Grimes thrusts into the midst of one of the most significant discussions now going on regarding the ministry. The article printed has been written especially for the *Journal* but is based on his reflections and research done under the aegis of the World Council of Churches for a projected volume on the laity. In this connection he read a paper and participated in discussions at the Ecumenical Institute at Bossey, Switzerland, last summer.

Good fortune has smiled on the Perkins community. While Fred Gealy and Wesley Davis retired last year, it has been made possible for them to continue in our fellowship in both teaching and research assignments. Last spring, at a faculty dinner, they were given rather unusual charges: instead of some bosom pal giving an "eulogy" they were asked to prepare their own autobiographies. So delightful and candid were their self-reports that we knew their friends and former students would want to get in on the stories. What has gone into the making of these two ministers also fitted the format for this issue.

Books keep piling up. Our new book review editor has been practically unnerved by the quantity of books that demand attention and the lack of space to work them in. We have added a few pages to this issue in the hope of giving him some relief; and you will have to admit that Perkins faculty members can do rather respectable jobs in reviewing the books you want to know about.

David C. Shipley

Methodist Ministry In the Eighteenth Century

Both John and Charles Wesley in 1783 began their itinerant ministries as clergymen of the Church of England unassigned to parishes—a provocatively irregular status. Whitefield had set the pattern, but there is no reason to believe that John Wesley was, at the beginning, in any wise influenced by Whitefield's prior action.

The ministers, therefore, who were first called "Methodist" were *not* "Methodist Ministers." They were clergymen of the Church of Scotland, the Church of England, and both the Anglican and Presbyterian Churches in Wales. Furthermore, please note that the term Methodist, as a nick-name, was first popularized as designating clergymen, then lay-preachers, and only lastly as referent to societies. History has united, genetically the terms, "Methodist and Preacher."

Religious societies had been functioning in England decades prior to the Revival. Under royal proclamation in 1700, "Societies for the Reformation of Manners and Morals" were established.[1] These had remarkable growth. Parenthetically one may take cognizance of the fact that it was in one of these societies chartered by the King, viz., the one in Aldersgate Street, that John Wesley experienced the events associated with May 20, 1738. The common understanding that Aldersgate Street Society was a Moravian group is widely questioned. But the Society at Fetter Lane where Wesley first associated himself was contrary to Tyerman and Whitehead never associated with the Moravians. It was a Church of England Society.[2]

The Societies are mentioned because, while related to the rise of Methodism, they in no wise occasioned its origin.

The term Methodist came into initial usage in the eighteenth century NOT as designative of a people—some new form of *ecclesiola in ecclesia*—but indicative of clergymen and their lay-preacher aides. These loyal clergy sought to fulfill a dimension of the ministry which, in their judgment, did not receive adequate actualization in their respective national churches. They were ministers of the Church, within the Church, ministering *to* the Church, on behalf of a more ample ministry *for* the Church.

What were some of the definitive elements in the "more ample ministry"? Firstly, as their contemporaries understood them, these clergy nick-named Methodist were so desig-

[1] Cf. John S. Simon, *John Wesley and The Religious Societies*. London: The Epworth Press, 1872.

[2] J. Wesley, *Journal* (Ed. N. Curnock) Vol. I. p. 458; Vol. II, p. 121.

nated because of their preaching, not necessarily *what* they preached (controversial dissimilarities were too numerous to mention), nor *how* they preached (there were almost limitless varieties among them). They were called Methodists, primarily, by the fact *that* they preached. They were convinced a prime requisite of the clergy was to preach, in season and out of season. They meant to preach—not to read sermons prepared by others or themselves. Hence a Methodist clergyman was one, who while not neglecting, indeed being more than ever before concerned with his pastoral and priestly offices, was now awakened to the mandate of preaching—sub—to be a bearer of the vital tradition, the dynamic Kerygma ensconced in Bible, Prayer book, Articles, and Homilies from the heart of the dead past across the void to the living present in modes of communication uniquely amenable to the hungers of his own generation of men.

Secondly, the Methodist dimension of the ministry involved the recognition that the vocation of preaching is a response to the act of God in bestowing "the call to preach" and the personal Presence of the Holy Spirit to assure the sole source of power for the actualization of that "call."[3] The Anglican clergy called Methodists had met the demands (more rigorous than we want to believe) of the Church of England respecting gifts for the priest-hood but along with these they had also recognized another special call and gift which constituted an inescapable mandate. As Wesley states it:

> I allow, that it is highly expedient, whoever preaches in His Name should have an outward as well as an inward call; but that it is *absolutely necessary* I deny.[4]

The assertion of the "inward call to preach" characterizes, distinctively, the Wesleyan Methodist understanding of the ministry—witness the care with which this issue is guarded to this day in the *Disciplines* of our Methodisms.

Thirdly, the Anglican priest who became a preacher called Methodist was distinguished by an unquenchable sense of urgency manifested by itinerancy. It was not the love of travel that kept them on the move. Was it not, rather a profound intuition that the life of the Church, though far from moribund, was really crucially at stake *in their generation*? If so, then the geographical delimitations of the parish ministry with its acknowledged uncrossable boundaries was, indeed, the precise occasion for the creeping paralysis of the Church militant. Dead parishes could become the vaults which would turn the Church into a mausoleum. The call to preach—to participate in the actual re-vivifying of the Church—simply could not be constrained by civil and ecclesiastical law.

Wesley had to make a major decision on this categorical issue. He never doubted that he was a loyal priest of the Church of England, albeit, on this principle of contention he knew himself to be a loyal *disobedient* priest. At the time he wrote to Hervey:

> Man forbids me to (preach) in another's parish: that is, in effect, to do it at all; seeing I have no parish of my own, nor probably ever shall. Whom, then, shall I hear, God or man? . . . Suffer me now to tell you my principles in this matter. I look upon all the world as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right, and my bounden duty to declare, unto all that are willing to hear, the glad tidings of salvation. This is the work I know God has called me to; and sure I am that His blessing attends it.[5]

Mention has centered on those Anglican priests who were called Methodists, "whether they wished it or no." Who were they?

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[3] The writer is indebted to Professor John H. S. Score II, of Southwestern University, Georgetown, Texas for the insightful discernment and validation of this issue. Professor Score presents a full discussion of the "Call" in research now being prepared for presentation to the Graduate School of Duke University.

[4] J. Wesley, *The Standard Sermons*. (Edited by E. H. Sugden. London: Epworth Press, 1921. Vol. II. p. 119.

[5] J. Wesley, *Letters* (Edited by J. Telford). London: Epworth Press, 1931, Vol. I. p. 286.

Nearly all of them were graduates of Oxford or Cambridge Universities. They were men of more than ordinary scholastic acumen and achievement. Every one of them was a scholar. Representative biographies of Oxonians may be found in the book by Marcus Loane, *Oxford and the Evangelical Succession.*[6] Familiar names are John Newton, Thomas Scott, Richard Cecil, and Daniel Wilson. The books on the life and work of George Whitefield are widely known though none will surpass the superb study of that "wayfaring witness" by Stuart C. Henry.[7] Mr. Loane also makes us his debtor in his volume, *Cambridge and the Evangelical Succession.*[8] Wesleyan Methodists have too long neglected the heritage shared with such men as William Grimshaw, John Berridge, Henry Venn, Charles Simeon and Henry Martyn, to mention only a few. In terms of the contribution of dynamic personalities, eighteenth century Methodism owed for more to Cambridge University than to Oxford. Hence, it is most fitting that Wesley House should find its home at Cambridge.

It will be noted that familiar Methodist names are associated with John and Charles Wesley, but few of the University evangelicals came under the Wesleyan discipline. Besides Edward Perronet the only other university man was John William Fletcher of the University of Geneva, Switzerland, and he never was listed as a member of Conference. James Hervey and Walker of Truro were also confreres in the work of the Wesleys.

The general group of Anglicans called "Methodists" may be divided into three categories. The first group was made up of those parish priests who preached regularly —and often—in their own churches and who itinerated into other parishes *only* on invitation of their brethren. These, also gladly itinerated throughout the Wesley Connexion where there were "chapels" and "preaching places" including, on occasion, field-preaching. Wesley's *Journals* are replete with references to such, e.g., John Berridge, Fletcher, Hervey, Newton, and many others. The men, furthermore, were convinced of the necessity for "Societies" which would carry through the work of God symbolized by the hearing and preaching of the Word. They welcomed and encouraged for the most part the organization of Wesley's societies in their own parishes.

A second group is illustrated most singularly by George Whitefield. He was a priest without a parish who created the specialized vocation in Anglo-American Protestantism, now designated the "Evangelist." Preaching, as a function of the ministry was torn loose from both the geography and the sociology of the Church. Many times disdaining the pulpit he chose rather the steps of public edifices, private drawing rooms, the balconies of urbanite homes as well as the public parks and the fields as the *loci classici* of the new type of preaching. This placed the evangelist, as a person, at the center of attention and for most practicable purposes *the fact of and need for* the Church became at best only a secondary consideration. Consequently the Whitefield-Countess of Huntingdon Connexion, as it came to be named, never developed "societies" for the enhancing of *life in the Church.* The connexion did acquire a vast number of "chapels" and "preaching places" but it is quite apparent both as to "how" and "why" this group soon became a separate "evangelistic" denomination disparate from the Church of England and even from the Dissenting groups. George Whitefield, in a unique way, set the pattern for a type of evangelism that inevitably rent the unity of the Church.

The third group, of course, is the Wesleyan movement in the Church of England.

[6] Marcus Loane, *op. cit.*, London: Lutterworth Press, 1950.

[7] Stuart C. Henry, *George Whitefield,* New York: Abingdon Press, 1957.

[8] Marcus Loane, *op. cit.*, London: Lutterworth Press, 1952.

The determinative factor here is the recognition of the limitations of preaching. It has been noted that the term Methodist referred to a rediscovery of the necessary dimension of preaching as a factor in a more ample ministry. Preaching ensuing from a special "call" and the reception of needed gifts, however, was clearly discerned to be but a part of the ministry of the Church. Preaching, declared Wesley, dare not be separated, as a ministerial office from the concomitant of "after-care" or the development of societies within the parish of the Church. To Wesley, preaching could be worse than useless persiflage. He wrote:

> I am more and more convinced that the Devil himself desires nothing more than this, that the people of any place should be half awakened, and then left to themselves to fall asleep again: Therefore, I determine, by the grace of God, not to strike one stroke in any place where I cannot follow the blow.[9]

The means of the "follow up" adopted by Wesley, and certain other Church Evangelicals, was a redemptive factor in the rediscovery of the vocation of preaching. The societies saved Wesley from becoming an evangelist as that term is now commonly understood. As fulfilled by Whitefield (and most evangelists since) the office of the evangelist was soundly repudiated by Wesley. (Students are sometimes surprised to discover that Wesley never gave an "altar call" and would have forcefully excoriated such a suggestion.)

The Wesleyan preacher was required to organize societies. Preaching emanating from a special "call" is indispensable to the Church, but, functionally, as distinct from the offices of pastor and priest, life in the society is a mandatory part of the fulfillment of that call. This, in large measure, is the essence of Wesley's contribution to the ministry of the Church of England in the eighteenth century.

In recapitulation we may note that "the call to preach" is a unilaterally received vocation *in the context of the Church.* The call from the Holy Spirit lays hold upon ordained and lay members of the Church, including surprisingly enough, lay-women. "The call to preach" is, in no sense, definitively related to the doctrine of the orders of the ministry. Itinerant Methodist preachers have a vocation which, by every canonical criteria, demands the presupposition of a faithful active ministry both pastoral and sacramental in the contiguous living Church.

Analogies are always in some measure erroneous, but could it not be that the Wesleyan Methodist preachers, both those ordained to and fulfilling the vocation of pastor-priest as well as lay-preachers, constitute a movement analogous to the rise of the orders of preaching friars of the twelfth and thirteenth centuries in Roman Catholic Europe? Fr. Maximin Piette[10] has asserted, following the suggestion of the late H. B. Workman,[11] that the Wesleyans were *et hoc genus omne* with Franciscans. One must, however, assuredly include also the Dominican "Order of Preachers" and certain developments, later, in the Society of Jesus for an adequate historical analogue to John Wesley's Methodist preachers—ordained and otherwise. Striking similarities are forth-coming as one studies the problem Wesley confronted in loyally relating his preachers and his societies to the Anglican Church and the similar problems of St. Francis, St. Dominic, and St. Ignatius Loyola in their attempts to organize a uniquely needed vocation in the Church which would still remain loyally cognizant of the priestly-pastoral-hierarchical ministry of the Roman Church.

Wesley, like the founders of the orders

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[9] J. Wesley, *Journal* (Edition cited), Vol. III, p. 71.

[10] Maximin Piette (Tr. by J. B. Howard), *John Wesley in the Evolution of Protestantism.* N. Y.: Sheed and Ward, 1937.

[11] H. B. Workman, *The Place of Methodism in the Catholic Church.* N. Y.: Methodist Book Concern, 1921, also H. B. Workman, *Methodism.* Cambridge: The University Press, 1912.

of the preaching friars, discerned that preaching, in and of itself, may become demonic. The preacher, according to Wesley, must face his auditors "in society" where the hearers may "talk-back" and where inadequacy and failure in communication might be corrected by the nuances of inter-personal relationships rather than by the sophisticated canons of abstractionism which, indeed, existed even in the eighteenth century forms of language analysis. (We may recall that at Lincoln College, Oxford, Wesley was an instructor in logic and, regrettably, no study has yet appeared which investigates the profoundly significant logical theory which informed both his writing and public utterance.)

The basic Wesleyan mandate remained paramount in both Britain and America, viz., no preaching apart from intention *to form* or *rehabilitate* the "societies" in the existent church.

It may be asked now: (1) How did Wesley conceive the ministry of the itinerant preacher to be related to the pastoral-priestly ministry of the parson in the parish to which each member of the Society was assigned: and (2) How was the itinerant-preacher to understand his *ab extra* ministry to the member of the Society?

To the first query one may only respond that Wesley was less sensitive than his fellow priests had a right to expect. He did, however, insist that each Methodist Society member prepare for and wait upon the reception of the Eucharist from the hands of their Church of England minister. They should also attend upon his reading of morning and evening prayer and the sermon, if any; and that most especially on Sunday. In theory, he convinced himself that he had subtracted nothing from the loyalty of parishioner to parish and priest, but had, on the contrary, increased participation of Society members not only in the life of the parish, but even more importantly in the life of the national Church. This increased participation, he was convinced, would eventuate from his sending lay-preachers into the parish and not infrequently by building a chapel for preaching and sacramental services under his personal ownership within the bounds of a fellow-priest's parish. In many cases, Wesley's theory simply could not work. John Fletcher who was devoted to Wesley still wrote to a friend:

> The coming of Mr. Wesley's preachers into my parish gives me no uneasiness. As I am sensible that everybody does better . . . than myself . . . I rejoice that the work of God goes on by any instrument . . . How far it might have been expedient to have postponed (Methodist) preaching regularly in my parish, till the minister of ..... parish had been reconciled to the invasion of his; and how far this might have made my way smoother, I do not pretend to determine.[12]

Furthermore, the regularly scheduled meetings of the classes in the Society, the incessant visitation of members by class-leaders and preachers, the frequent services of preaching, the love feasts and festivals, and the intrusive celebration of Holy Communion within the parish by Wesley, or one of his ordained, itinerant colleagues could not but have affected the zeal and participation of the Methodist in his parish church life, if, for no other reason, than the factor of time and energy left over from a minimum twelve to fourteen hour day of work. Here, again, if Wesley had not been blind to acts which we must designate unbrotherly —if not downright wrong—would he have been able to actualize that ministry which he was certain had the supportive blessing of the Almighty? In times of epochal cruciality—and such were the times at the mid-eighteenth century in the Church of England (we now know in retrospect)—in such times, it is not impossible for the good so to frustrate and disarm the better, that the best must become surgically ruthless. Such, in any case, was John Wesley. He was a ruthless man—and in ruthlessly having his

[12] John Fletcher (Editor, Melville Horne) *The Posthumous Works of the Rev. John Fletcher*. N. Y.: N. Bangs and T. Mason, 1824, p. 150.

own way in the Church of England, history permitted him to inaugurate through Methodism movements and concerns that even now are too young, too proliferative and lacking in self-understanding for adequate evaluation.

Respecting the second query, the determinative responsibility of the Methodist preacher itinerating in another man's parish was to *preach*. It may be pointed out, in passing, that in British Methodism during Wesley's lifetime no preacher was ever assigned to a "circuit" of Societies independent of prior recognition of the authoritative status of the parish minister and the parish within which the Society existed. Indeed, it was not until 1836 that the British Wesleyans permitted their preachers to be called "Reverend," "Minister," or "Pastor" and that the last restriction was taken from Conference members respecting the administration of the eucharist vis-a-vis the practice and rubric of the Church of England. Accordingly, the Methodist preacher dared not to think of acting in the place of the pastor-priest in whose jurisdiction he worked.

But it has been noted Methodist preaching had, always, to be related to auditors in Society. This, of course, involved the itinerant inevitably in the complexities of interpersonal relationships within the Society. In these relationships he had, perforce, to jettison authoritative status. He became one of the persons in and of the Society. He could not think of himself as possessing the power of the pastor or of functioning in that role, but, however designated, the itinerant practiced pastoral-counseling. Indeed the status-less basis of permissiveness characteristic of the preacher in this situation, in no small measure, ante-dates much that is now taught in our schools of pastoral counseling.

Furthermore, relationship in Society meant mutuality of concern. It is wholly false to categorize Methodist preaching simply as propadeutic to conversion and preparation for heaven. This might have been the aim of an evangelist but the Methodist preacher preached in order to the founding and strengthening of life in this world now in the Methodist Society as, to quote, "a fore-taste of heavenly fellowship." And this had both social, political, and economic implications. The Methodists were under mandate to help each other.

Wesley addressed a Conference in London in the forties:

> I reminded the United Society that many of our brethren . . . had not needful food; many were destitute of convenient clothing; many were out of business, and that without their own fault; and many were sick and ready to perish: that I had done what in me lay to feed the hungry, to clothe the naked, to employ the poor . . . and therefore desired all. . . :
> 1. To bring what clothes each could spare, to be distributed among those what wanted most.
> 2. To give weekly, a penny, or what they could afford, for the relief of the poor and the sick.
>
> My design, I told them, is to employ, for the present, all the women who are out of business, and desire it, in knitting. To these women we will give the common price for what they do; and then add, according as they need.[13]

Wesley not only led the way, characteristically, he demanded that the preachers follow him. The *Journal* indicates another dimension of the Methodist preacher's ministry.

> In the afternoon I visited many of the sick; but such scenes, who could see them unmoved? There are none such to be found in a pagan country. If any of the Indians in Georgia were sick (which, indeed, exceedingly rarely happened till they learned gluttony and drunkenness from the Christians) those that were near him gave whatever he wanted. O, who will convert the English into honest heathens!
>
> On Friday and Saturday I visited as many more as I could. I found some in their cells underground, others in their garretts, half starved both with cold and hunger, added to weakness and pain. But I found not one of them unemployed who was able to crawl about the room. So wickedly, devilishly false is that common objection, "They are poor only because they are idle."[14]

But was the concern only for the Society member? No, Wesley meant that the

[13] J. Wesley, *Journal, op. cit.*, Vol. II, pp. 453-454.
[14] J. Wesley, *op. cit.*, Vol. IV, p. 52.

whole world was his parish respecting, precisely, this kind of ministry. Methodists must go beyond the circle of Methodists. And they did. John Gardner, a Smithfield Methodist organized, in 1785, *The Strangers' Friend Society* to aid "poor strangers, having no parish, or friend at hand to help them." After Wesley surveyed the rules for this Society as set forth by Gardner, he wrote to him:

> I like the design and rules of your little Society and hope you will do good to many. I will subscribe three pence per week, and will give you a guinea in advance if you will call on me Saturday morning.[15]

Branches proliferated in many towns and still exist in Bristol and Dublin.[16]

It does little good to make the attempt to bring Wesley within the structural formulations of the Social Gospel movement of the nineteenth century. It is equally futile, however, to neglect the profound social concerns actualized day by day in the ministry and life of the eighteenth century Methodists. It is possible, easily to wave them aside as suffering somewhat the same consequences as the theories of mutual aid asserted by Tolstoy and Count Kropotkin, but the heritage is irrefragible.

Other facets in the ministry "within the Society within the Church," come readily to mind. One further aspect, however, should probably be mentioned, viz., the category of the Methodist preachers' ministry to each other. This had many dimensions but, for our purposes, we may note the ministry of teaching.

In Wesley's Conference, or associated closely with it, there were scholarly and academically dedicated fellow Anglican priests. These men, in concert with Wesley, were fully concerned with the issue of instruction and training of the lay-itinerant preachers. How was it met?

First, Wesley met the problem by indicating a program of reading and study. Somewhat indirectly for this forthright man, the program centered in Wesley's own publications to which, later, were added the volumes of Fletcher's works. The chief factor in this program was the reading of sermons and eventually the prized excerptions from the Church Fathers and the Works of the Christian writers across the centuries as finally published in fifty-six volumes.

Furthermore, Wesley set himself the task of teacher to preachers, not just through phenomenal correspondence but most especially the sessions of the annual conference. Through careful preparation Wesley produced for each conference a catechetical dialectic of question and answer which becomes an invaluable educative tool in adapting theological affirmation to contemporary queries and controversies.

In his later years he discerned the need for selecting a successor who would continue the pedagogical tasks of the annual conference in his stead. He had but one choice; that was John Fletcher. He wrote a letter to Fletcher which betrays some of the urgency he felt.

> But the wise men of the world say, "when Mr. Wesley drops, then all is at an end!" And so it surely will unless before God calls him hence, one is found to stand in his place . . . But who is sufficient for these things? Qualified to preside . . . He must have a knowledge particularly of Methodist doctrine and discipline . . . But has God provided one so qualified? Who is he? Thou art the man! Come out in the name of God . . . Come while I am alive.[17]

Fletcher was too overwhelmed to accept Wesley's proffer, and, as it turned out, he died in 1785 six years prior to Wesley. Fletcher, however, continued to write and his works became, in the eighteenth century, the significantly powerful systematic delineation of Wesleyan Methodist theology and the major staff in the education of the

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[15] J. Wesley, *Letters, op. cit.*, Vol. VII, p. 308.

[16] For a fuller discussion of these matters, see *inter alia*, Henry Carter, *The Methodist Heritage*, N.Y.: Abingdon Press, 1951.

[17] L. Tyerman, *Wesley's Designated Successor*. London: Hodder and Stoughton 1884, quotes this letter, p. 1.

preachers. Wesley made no realistic preparation for a successor in this area of theological instruction. Not unlike Methodists of another era, he had stopped simply with hope of a miracle.

Endemic to instruction through books, and the dialectical catechisms of annual conferences, was the abiding, unplanned functioning of what, in our day, we would call "field education." First, the scholarly Anglican clergy associated with the Wesleys, as well as the Wesley brothers themselves, would each take with them younger, or at least inexperienced, lay-preachers. The elder, in years or experience, would counsel, inform, and share his deepest thoughts and doubts with the associate who accompanied on the itineration. The lay-preacher would learn by instruction, observation, and not inconsiderably by "doing."

After the death of Wesley, British Methodism took some three decades to form the theological College as preparatory school for the "field education" of the young preacher under an elder-in-circuit, a practice still maintained assiduously by the British. The point in this brief notation, however, is that the Methodist preacher bears responsibility for the education of his colleagues—and, that this responsibility is, indeed, a mandate of his ministry.

In review, it has been suggested that the understanding of the Methodist ministry in Britain in the eighteenth century includes at least three factors (1) They were preachers (for better and sometimes for worse); (2) they were motivated by the gift and call of God designated the "call to preach;" and (3) the urgency of the cruciality in the life of the National Church demanded itinerancy. To these elements was added the profoundly significant insight that never is preaching enough; it must be in order to the forming of societies of auditors and workers dedicated to the task of reviving the National Church. This ministry involved problems in relationship to Anglican clergy who did not share the Methodist "Call," and, it also involved a complex of ministries within the societies, not least of which, was an understanding of the responsibility of mutual aid and a judgmentally and prophetically redemptive hope for Society. Last, we have noted the prime requirement of ministering, educationally to the colleague in the Conference.

As in England, the term Methodist is used in the Colonies, apparently applied first to preachers— and these assuredly were *not* of Wesleyan origin or persuasion. An unpublished manuscript by J. Manning Potts, entitled, *Who were the First Methodists in America*,[18] documents the present impossibility of finding an answer to the query. Professor W. W. Sweet arrived at the conclusion that the first preachers called Methodists originating in the Colonies were New Light Presbyterians,[19] but the point is that the term was applied first to preachers and according to available history when these New Light "Methodist" preachers did organize societies they were Presbyterian Churches.

But British Methodist itinerant lay-preachers did at long last make their way from Wesleyan societies to the New World. Where did they first preach? This is still debated by the biographies of Robert Strawbridge and Philip Embury. Understandably, they began the work in the colonies as itinerates.

The "Call to preach" was a phenomenon of evangelical life in the colonies, too. It has always been recognized as of singular significance for the American Methodists (See Methodist *Discipline*, 1956, Part III, Chapt. I, paragraph 302.)

Am I correct in noting that, in our Discipline, the privilege of administering Holy Communion requires the objective historical act of ordination, while admission to Con-

[18] Cp. W. W. Sweet, *Virginia Methodism*. Richmond, Va.: Whittet and Sheperson, 1955, for reference and quotation, vide. p. 30.
[19] W. W. Sweet, *op. cit.*, p. 30.

ference requires the subjective awareness of the "Call to Preach." Both are, in a sense, quasi-sacramental and both are, in the rubric of the Discipline, definitively associated to work of the Holy Spirit.

George Fox had said, in effect, speak not in meeting unless "moved by the spirit;" John Wesley said, "Preach not in meeting, unless called by the Spirit to the office of preaching." The Holy Spirit consecrates, through ordination, to the administering of the Eucharist in the Church Catholic; the same Holy Spirit empowers, through the "call to preach," to the proclamation of the Apostolic Witness in the Church Ecumenical—and for the disciplining of this office, Methodist preachers, in the beginning, established Conferences.

The documentation from this early period is mountainous but please permit a reference to just one person: Benjamin Abbot (1732-1796). In his journal he wrote, circa 1776:

> About this time the government was drafting the militia to go into the service of their country; among others the lot fell on me to go; but as I had a call to preach, I could not think of going out to fight; however, I had to pay a sum of money sufficient to procure another man to go in my place.[20]

The call to preach released him from fighting but the subsequent entry in his journal reads, "At my next appointment I tore up Calvinism."

Jettisoning every attempt to draw parallels between the conception of the ministry in Wesley's Methodism and that in the United States (it really is quite impossible anyway) may I be indulged a footnote on the issue of the Methodist preachers' ministerial responsibilities for the theological education of his yonger colleagues? The distinction on this point between the two Methodisms are quite significant.

The American Methodists followed the British in adopting the structure of theological field-education. It was not until the middle of the nineteenth century that theological schools began to replace study in the field under the tutelage of the Elder. The Reverend Mr. Edmund S. Janes wrote in 1839 concerning nearly a century of training of ministers. He describes the system then in vogue. He is critical of theological schools in New England and New Jersey, then asserts that Jesus indicated the optimum plan of training allowing:

> I have never learned of any school for the education of ministers that so nearly resembled this as that of the itinerant ministry of the Methodist Church . . . In this school, an aged and experienced minister, the best possible representative of Christ, takes a young man to travel and labor with him, as much as circumstances will allow, he directing his labors, and studies, and watching over his piety and conduct.[21]

This is quite common with the early British system but Janes introduces the American *addendum*:

> But that our young men, before they graduate to this school of the ministry, need greater literary advantages than those now furnished by the Church, is unquestionable. That there ought to be some specal provision for giving them some literary advantages is equally clear . . . If our young men are generally educated, a ministry selected out of such a class of educated young men must necessarily be a ministry enjoying literary advantages. Probably this is the most direct bearing which education has upon the Methodist ministry. Educate all, and you must and will educate the ministry.[22]

This conclusion has never been drawn by the ministry of British Methodism. The heritage of this augmented conception of the ministry still awaits articulation in American Methodism.

The determinative issue raised in both English and American Methodism, however, is that education *for* the ministry is a function *of* the ministry—including of course the lay-ministry. Even today, whatever else may be placed upon the mandate laden

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[20] John Firth, *Experiences and Gospel Labors of the Reverend Benjamin Abbott (1732-1796)*. N.Y.: T. Mason and G. Lane, 1836. p. 45.

[21] Article by E. S. James in *The Methodist Magazine and Quarterly Review*, Vol. 22 New Series, Vol. XI, 1840.

[22] *Ibid.*

Methodist theological school, we shall deny a precious birth-right should we fail to see ourselves as the surrogates of the ministry of Methodism's "traveling preachers" on whose behalf and in whose name we fulfill our lesser ministries.

Except the Lord conduct the plan,
The best concerted schemes are vain,
And never can succeed;
We spend our wretched strength for naught;
But if our works in thee be wrought,
They shall be blest indeed.

Lord, if thou didst thyself inspire,
Our souls with this intense desire,
Thy goodness to proclaim;
Thy glory if we now intend,
O let our deeds begin and end
Complete in Jesus' name.

In Jesus' name behold we meet,
Far from an evil world retreat,
And all its frantic ways;
One only thing resolved to know,
And square our useful lives below,
By reason and by grace.

Not in the tombs we pine to dwell,
Not in the dark monastic cell,
By vows and grates confined;
Freely to all ourselves we give,
Constrain'd by Jesus' love to live
The servants of mankind

Now, Jesus, now thy love impart,
To govern each devoted heart,
And fit us for thy will;
Deep founded in the truth of grace,
Build up thy rising Church, and place
The city on the hill.

O let our love and faith abound;
O let our lives, to all around,
With purest lustre shine;
That all around our works may see,
And give the glory, Lord, to thee,
The heavenly light divine.

—Charles Wesley

Howard Grimes

The Vocation Of the Laity

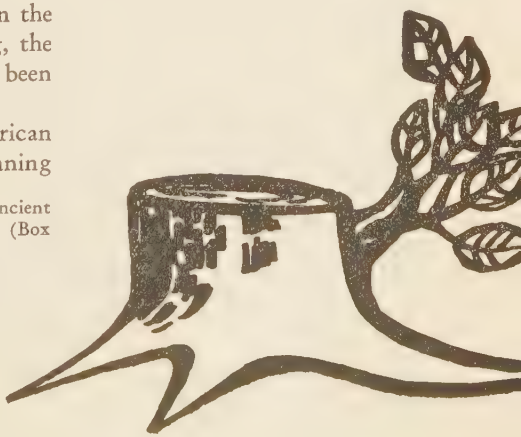
It is becoming increasingly clear in contemporary thinking about the Church that a discussion of the vocation of the ordained ministry must be closely related to a consideration of the vocation of the laity. Indeed, many would insist that theological and practical thinking about the ministry must *grow out of* thinking about the laity. This more serious consideration of the laity is having, for some at least, a somewhat surprising result in that it is leading to a deeper understanding of the meaning and significance of ordination.

In discussing the laity, one must immediately define the manner in which he is using the word. In popular speech the word "layman" usually designates that person who, in relation to the professional man, does not have the knowledge and skill possessed by the professional. To a medical doctor, for example, all except those who possess medical knowledge may be called laymen. In the Church this would mean that the layman is identified as one who does not have the theological and professional competence of the clergyman. Perhaps more common in church circles is the definition of the layman simply as a non-ordained church member.

Within recent years attempts have been made, especially in ecumenical discussion, to broaden considerably the meaning of the laity, with the entire Church being considered as the *laos,* the People of God. Perhaps too much has been made of the derivation of the word "laity" from *laos,* since only occasionally in the New Testament is *laos* used to describe the whole people of God. Further, it has been shown that as early as Clement of Rome, about 95 A. D., "lay" had come to be used to designate the "lay order" as distinct from the "ordained order."[1] Questions are also being raised concerning the recent emphasis on the "priesthood of all believers." Perhaps, some are saying, the idea of the common function of all members has been pushed so far as to blur the meaning of ordination.

Certainly throughout the history of the American Church there has been a tendency to obscure the meaning

[1] See George Williams, "The Role of the Layman in the Ancient Church," in *Greek and Byzantine Studies,* ed. by John J. Bilitz (Box 185, Elizabeth, New Jersey, July, 1958), p. 16.



of ordination. Some groups, beginning with the left-wing of the Reformation and continuing in the nineteenth and twentieth centuries through the so-called "sectarian" movement, have contributed to a kind of "laicized Christianity" in this country which hardly seems in harmony with St. Paul's delineation of the "orders" within the Church as described especially in I Corinthians 12.

It must be quickly said, however, that throughout most of the history of the Church the opposite has been the case: that is, the tendency to draw too clearly the line between clergy and laity, with the latter relegated to a subordinate position within the Body of Christ. From the fourth century onward this was the case, and in spite of the great impetus given to lay participation in the Church by the Reformation, the post-Reformation Church tended to become almost as fully clericalized in Europe as before the Reformation. Indeed it was only in the left-wing of the Reformation that the laity really came into their own, and here it was often carried into effect on non-theological grounds.

We may rejoice then in the current revival of interest in a deeper understanding of the meaning of the laity. We may be further grateful that there is full recognition of the theological factors involved.[2] It should be noted, however, that no final answers are yet available for the many questions involved in the study.

One conclusion rather widely accepted in ecumenical discussion—namely, that any discussion of the Church must take into account its character as the entire People of God—is of special importance. Paul's description of the Church in I Corinthians 12 is basic here: all Christians together are the Body of Christ; there are members with various callings; before God all are equal in that all are called to accept and carry through their particular responsibility. This perspective does not solve the issues regarding orders in the Church; it does provide a common grounding for a discussion of these questions.

The basic call of all Christians is perhaps best covered by the word *diakonos*, servant. To be sure the matter is somewhat obscured by the derivation of "deacon" from *diakonia*, but by far the most common use of the word in the New Testament is in the broad, not in the particular, sense. It is significant that Jesus is recorded as describing his own role, in Luke 22:27, through the use of *diakonon*, "I am among you as one who serves."

The fundamental work of the Christian, be he ordained or not, is *diakonia*, service. Further, it is the *whole Church* which is responsible for this ministry. To be sure some are called to special forms of service, but the call is the same. This has been put by many in the current discussion in this form: "The Church *is* ministry," or "The Church *is* mission." It is not that the Church *has* a ministry or mission; its fundamental nature *is* ministry or mission. The entire Church—not just those set aside by ordination or by appointment or election to be a steward, a church school teacher, or a member of a commission—is responsible for the work of the Church.

The Church is, of course, the *ekklesia*—those called out of the world to be the People of God. The individual Christian fulfills his call partly by service in, to, and through the *ekklesia* itself. The priesthood of believers does not refer, as it has often been interpreted, to the individual's direct access to God. Its actual meaning is the mutual priesthood of all Christians, the responsibility of each person for his neighbor —first, but not exclusively, within the *ekklesia*.

But it is not enough that we think of this ministry *within* the *ekklesia*. The tendency to do so has made us identify church work with doing the multitude of tasks associated with carrying on the program of the mod-

ern church. This is a part of the lay vocation in contemporary Protestantism, and what is said in subsequent paragraphs is not meant to deny this.

The important rediscovery of ecumenical discussion, however, is that the vocation of the laity is also *in the world*—some would say *primarily* in the world. The individual Christian is not only a part of the People of God called out of the world to be the *ekklesia;* he is also a Christian in the *diaspora,* the scattering of Christians into the world.[3] American Christianity has fashioned elaborate plans for *using* the laity to carry out the program of the Church. It has emphasized far too little the ministry of the laity in the world. It has failed to see that of equal, perhaps greater, importance than participation in the *ekklesia* is the effective witness of the laity as part of the *diaspora*—the work of witness in domestic, political, social and economic life.

It is necessary, then, to raise questions as to whether we do not need to re-evaluate both our present church programs and the manner in which church members are asked to give of their time to church meetings and activities. Such meetings and such activity are necessary; yet they may be emphasized so much that there is no time or energy left for the layman to be an effective witness in the world. It is possible for laymen to be *used* as a kind of sub-order of the clergy, to do the work which the clergy would do if they had the time. The growth of professionalism in the Church (the "clericalized laity," to use Dr. Kraemer's term)[4] is one symptom: that is, those who, though not ordained, give full-time service to the Church in a professional status. There is also a professionalism which has arisen concerning the work of volunteers: they too are sometimes considered as belonging to a kind of sub-order of the clergy.

Without minimizing the vocation of the laity in the *ekklesia,* then, it must be repeated that the equally important (perhaps more important) vocation of the laity is to live Christianly within the *diaspora.*

From this higher estimate of the meaning of the laity may be drawn what seems to me to be a false conclusion: namely, that ordination is of no significance, that a layman is called to do everything that a clergyman does, including even the celebration of the sacraments. This has tended to be the case in the sectarian groups and in the general laicization of American Protestantism.

A more adequate generalization seems to me to draw upon the tradition within the Church which emphasizes *order* with a differentiation of *function* of members. All are called by God to service; the nature of that service varies, and it includes the particular work of the ordained minister. Originally Methodism made this distinction more clearly than it now does. For example, until recent times the difference in the call to preach and the call to ordination was clearly defined, with the former not conferring upon the person the sacramental function. Within recent years we have tended to obscure this difference, with, I suspect, disservice done both to the order of the laity and the order of the eldership. One does not belittle the laity by insisting that the Church reserve for the ordained certain functions within the Body of Christ.

In one sense, of course, it is proper, as is often done in ecumenical discussion, to speak of all members of the Church as belonging to the *laos,* the People of God. Perhaps it is sounder, however, to reserve the term laity for the non-clergyman and to

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[2] See, for example, the somewhat inappropriately titled work by Hendrick Kraemer, *A Theology of the Laity* (Philadelphia: The Westminster Press, 1959). Perhaps we can only have a theology of the Church, with the laity duly considered.

[3] I am not sure where this distinction between the *ekklesia* and the *diaspora* arose. I heard it used first by the Rev. Hans-Reudi Weber, Secretary of the Department of the Laity of the World Council of Churches. It is also used by Williams, *op. cit.,* p. 12ff.

[4] *Op. cit.,* pp. 165-67.

seek to describe more clearly both the vocation of the clergy and the laity. There is much yet to be said in attempting to differentiate between the work of the clergy and the laity *within* the *ekklesia.* It seems especially important to affirm, however, with clarity and firmness, the vocation of the laity to work and witness in the world of men so that the Church may truly be the Body of Christ *in the world.* Whatever may be the peculiar function of the clergy within the *ekklesia,* and however important may be the *common priesthood* of all believers to one another, the vocation of the laity in the world—to be the *salt of the earth*—is a note which must be sounded in unmistakable terms in our age.

The Making of Two Ministers:

FRED DANIEL GEALY

I was born on May 13, 1894, in the small town of Oil City in western Pennsylvania. Although Oil City is built on seven foothills of the Allegheny Mountains which rise precipitously on either side of the Allegheny River, it is not a beautiful city. The river, like the town itself, has by now pretty well found its level, and except in flood tide, moves meanderingly towards Pittsburgh, the Ohio and the Mississippi, bringing its load of Pennsylvania silt to help form the great Mississippi delta. In addition to the endless erosion that saps the life of vegetation at the roots, there was the brackish salt water from the wells, the thin film of oil, the biting fumes from the refineries and the dense coal smoke pouring from the heavy industries and locomotives, covering our vegetation with a greasy suffocating soot and stifling the leaves that bravely pushed out their fresh green every spring. No one could have loved this town except those who lived in it. But so effectively have I been

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WESLEY CLIFTON DAVIS

Though I have no legal proof of it, I am told I was born in Monroe County, Georgia, on February 10, 1894. Our farm, 15 miles north of Macon, was equidistant between two flagstops on either of the two railroads which still run from Macon 100 miles north to Atlanta. Pope's Ferry, on the Southern (and the Okmulgee river) is now a "lost city." My uncle once owned the town; he had the only store and telephone in the community and was postmaster, and ticket, express and freight-agent. When he died, his family moved to Macon; the metropolis closed down. Bolingbroke, on the Central of Georgia, was much larger; it had three stores. It can still be seen as one drives south from Atlanta. This corner of the county is rugged; the soil of the "red old hills" is rocky and stubborn. But here, a half-century ago, was a 332-acre paradise, where we four boys learned to play and work. It was delicious to wade in the clear little stream that bisected our farm, to pick water-lillies

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Gealy

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conditioned to it that to this day a refinery smell distends my nostrils and tells me where home is. And even now when I approach this long abandoned and alien land, I cannot but feel that it is holy ground.

My family, as you could guess, was a very commonplace one. My father's people were Scotch-Irish, my grandmother's name being Burns, one of the many offspring, I had always supposed, of the poet's prodigalities. My grandfather was a sort of carpenter-farmer. He never did much of anything as far as a boy could see. I liked to visit him, because he always had time to take me fishing. Although he never could make much of a living on a farm, he always wanted one, and even in his death-bed delirium, he was sure that if he could have just one more chance, he could make it go. He lived near Sandy Creek just below the mill-dam. In the shallow water, we could easily see the horny chub nests, and without much effort or skill pull the fish out of the water, their pink bellies shining in the sun.

Although my father's people rated as Presbyterians, I never knew my grandparents to attend church. It was my maiden Aunt Ruth who was the devout one. It was through her that I became acquainted with the Presbyterian Hymnal. For often, during my high school days, when visiting there, I would while away the long evening by playing the Hymnal through on the reed organ. Of course there was no radio or T.V. then, indeed, just nothing to do in the evening in Sandy Lake, and I had to make the best entertainment I could out of the hymnal.

My mother's people were Pennsylvania Dutch, not fancy, but plain. And although my grandmother died when my mother was born, my grandfather's sister and other daughter, neither of whom ever married, kept house. And since they lived on a 100 acre farm, 5 miles from where we lived in town, they provided a second home for the four of us children. On week ends my grandfather would often come for us with horse and buggy, and in the summer time we would spend many weeks there. We knew the woods and the hills as well as Wordsworth knew the Lake Country, and loved them quite as much. We liked every day but Sunday when we had to put on shoes and dress up, and at least every other week hear preaching by a man dressed in black Prince Albert, looking and sounding very solemn indeed. It was only by accident that we were Methodists. When my mother was a girl, the Methodists bought the near-by church from the E. V. Church, as we called it; hence I was born a Methodist.

My grandfather had crossed the Alleghenies when he was about 16, had settled at Prentice on the river, where he worked as a teamster, in the days before the union, I hasten to say. He soon bought property up in the hills, with prospects of oil. Since those were the original do-it-yourself days, he drilled his own first wells. They were only 800 feet deep. Any carpenter—and what farmer wasn't a carpenter?—could build a wooden rig, and any man who was strong enough to wield a sledge-hammer could dress a bit. If a well produced one-fourth of a barrel of oil a day, it was worth pumping; if it produced 5 bbls., it was a good well; if it came in at 25 bbls., it was a gusher.

I think my grandfather's family was the most conservative family I have ever known. Change just didn't take place. The food was always the same; I like it and I can still taste it. Home cured ham and bacon; fresh pork at butchering time; sauerkraut with spareribs and backbone; baked beans; gallons of apple-butter; buckwheat cakes every morning during the long winter; fresh vegetables only in summer; and the pies: apple, cherry, berry, in an endless line of splendor. The clothing was

always the same: there were no changes of style. I think my great-aunt Mamie was the most conservative person I have ever known. She would keep a dress or a hat for a year before she thought it prudent to wear it. Usually it took a funeral to call it forth. So if I am of a conservative bent of mind, I come by it naturally.

Although I milked three cows for one summer, could start the gas engines going for pumping the wells, could even fix rodlines when broken, and achieved some small skill and speed in tying up sheaves of oats—any boy could pick potato bugs and hoe corn, and I hated that—I just was not cut out to be a farmer. I found the *Little Flowers of St. Francis* more congenial than the tansy in the pigpen. The crowning blow to my pride came when one day with a scythe I set out to cut the weeds along the lane. I never was man enough to wield the cradle. With envy, I used to watch the hired man do this. I still would think it a beautiful sight to see a man cut a swatch in a field of oats, carefully controlling his movements in such a way as to allow the grain to fall quietly on the cradle, then removing the cradle so as to permit the long grain to lie evenly in rows, so that when dry it could be gathered into sheaves and tied with a minimum of effort. But if I could not hope to advance from the sickle to the cradle, I was sure I could swing the scythe. The scythe, too, is a beautiful tool. With its long blade well sharpened on the grind stone, its slender sinuous handle, it seemed like a proper partner for a rustic ballet. As I came down the lane, proud of my swing style, I happened to look up just in time to see grandfather sitting on the porch, then a crippled old man, chuckling with merriment. And I gave up my ambitions. But at least I did learn that the earth is the good earth. And always since, I have loved it everywhere.

Probably the most exciting thing that happened to me when I was in high school was the discovery of the edges of the world of music. I had picked on the mandolin and thrummed on the piano for some three or four years and I had sung in the church choir. But while all this was interesting enough, nothing much happened. Then there came to town a musician who could do anything—it seemed. He promptly set about organizing a chorus of some 250 people out of our two neighboring towns, to sing Haydn's *Creation.* Although my older sister, and Marion Flagg, now Consultant in Music in the Dallas Public Schools, were in the chorus, I had not yet wakened up to what was going on. I did go to one or two of the last rehearsals, but just for the ride. When the performance came, I was in the peanut gallery in our little old local theater, for ten cents, and looking down on the assembled array of ladies in white dresses, flanked by men on either side, a full orchestra and four soloists. The heavens did open that night. In that open transparent music I saw the world created and I knew it was good.

I entered Allegheny College in the fall of 1912. Although the college was only 35 miles from home, this was both an exhilirating and frightening experience—as I suppose is commonly the case. Our parents had made a quiet, pleasant and fruitful home for us and I had no particular desire to leave it. I suppose I would not have gone to college at all, had not my parents planned it that way. Without a great deal of formal education themselves, both of them had obtained their permanent teachers' licenses, and had taught at one time in the county schools. They had loved spelling and grammar and had tried to make us talk well and correctly. One of the things about our parents that we children appreciated most was that we found them educable. We brought each other up—is the way we have always looked at it.

Like many young persons in that day I had two persisting main problems while in

college. The one had to do with the Bible and Genesis, the other with vocation. The travelling evangelists thundered against evolution. This worried me because I was supposed to be on the side of the evangelists. Yet, I was curious about this matter and there was nothing to do but register for a course in biology, indeed, in Genetics and Evolution. In addition to the books being interesting, even convincing—the professor was a devout man as well as a scholar. He asked me one day if I cared to spend a day with him tramping over Pymatuning Swamp, a happy hunting ground for botanists, rather nearby. I can't remember anything about specimens, but I do remember a heart-warming day as I could talk freely and receive some assurance, I suppose both theoretical and practical—certainly human.

My vocational problem was brought to focus mainly, I think, by the Student Volunteer Movement, which exercised great influence over the campus life of the day. Men like John R. Mott, Robert E. Speer, and numbers of lesser lights were challenging the youth of the time with the slogan, "The Evangelization of the World in this Generation." This was a brave, if not a brash, slogan, but in our simplicity or in our faith—call it what you like—we believed it could happen and were determined to make it. And with Fosdick and Rauschenbusch being read across the States, many of us were ripe for the social gospel and for the world made new. I think it was my sophomore year that I made my decisions to be both a minister and a missionary.

I was fully ready for seminary in 1916, and have always had very happy memories of my four years in Boston. The war broke out the next year. And in those days a seminary experience during war, and on the eastern seaboard was a momentous experience, and perhaps particularly so at Boston. Harry Ward was on the faculty then. He was a pacifist, and every day in his classes he would mercilessly expose the perfidies of the Allies as well as of the Central Powers. Dr. Cell, the church historian, had loved the German historians and theologians too long, to believe all the propaganda; he couldn't have been a warmonger anyway. It just wasn't his temper. The dean of the seminary, Lauress J. Birney, a man of great passion, who finally achieved his desire of following in the footsteps of Bishops Bashford and Lewis in China, and who died there; and Dr. Knudson, a very great orator, believed together that the cause of the Allies was the very cause of the Kingdom of God on earth. Thus, every day we students were ground beneath upper and nether millstones, and who could know what he should do? Probably all of us carried our exemption cards with shame. And then with what high ecstasy we stood in the Commons and shouted for Woodrow Wilson as he returned from Paris with the League of Nations in his pocket, and the world made one, we believed.

The opportunity came to me to spend 1920-21 in the Universities of Basel and Berlin. Some great old men were still there. Bernard Duhm and Paul Wernle in Basel; von Harnack, Troelsch, Seeberg, Deissmann, Gressmann, and the young K. L. Schmidt in Berlin. It was indeed the end of an era. Returning to the States in the late summer of 1921, with a fancy education and no job, I threw my name in the hopper at Annual Conference (Erie) and was asked by a Presiding Elder towards the end of the week if I would go to Townville. I replied, "Yes, where is it?" And although it was only 35 miles from where I was born I had never heard of it. Of course I went, and had two very meaningful years. It was at the end of the second year that Mildred and I were married. Her home was near Pittsburgh. We sailed for Japan in the fall of 1923.

You know pretty well the story since then. Returning to the States in the summer of 1936, we unexpectedly landed in Dallas

in the fall of 1938, I beginning my teaching in January of the next year.

These 20 years here have been very rich ones for us. We have seen the magnificent growth of the university and of our own school. We just want to thank you all for your friendship and for the privilege of being with you. We have great pride in you our present faculty, and will congratulate you now on the great school which you are going to build in the years that are to come.

Davis

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and violets that grew profusely on its banks, and to fill our overalls pockets with fragrant sweet-shrubs. But each of us had work to do also. As we worked in the fields we could hear the whistles of the trains on either road. We loved to hear those whistles! Number 7's said the morning was about half over. Number 11's told us the dinner bell would soon ring. But these railroads had a deeper significance. They furnished us boys with most laudable ambitions; someday we'd be railroaders, and then we'd see Atlanta, and the world.

On my father's side I seem not to be able to get back beyond my English grandparents. They lived across the road from us, on the edge of a hickory grove. The earliest memory of my grandfather, who aimed always to have an hour to spare on the front end of every engagement, was when on every second Sunday that the circuit preacher held services, he would drive out in his wagon yelling to us that if we didn't start immediately we'd be late. On my mother's side we had a family-tree fanatic, who, like all such devotees, pruned the tree with unobtrusive and judicious hand. Some years ago he gave me a chart showing that my great-great-great-grandfather sailed with his family from Tyrone County, Ireland, in 1770. For 15 years my maternal grandmother lived with us—a gentle soul and an avid reader. I think she knew Dickens by heart. Her particular household responsibility was to churn. To see her sitting, churning with one hand and holding a book in the other is an unforgettable memory. She delighted to take her pension money (she was the widow of a confederate soldier) and buy books for us. I think I still have my *David Copperfield* and *Last Days of Pompeii,* which she gave me in my teens.

My father was an *industrious* farmer known as the "workingest" man in the community. He was never happy when idle, nor when his sons were idle. It is only fair to say that he was often extremely miserable. We had a comfortable, happy home on the other edge of the hickory grove. Our home was the mecca for all the city kin during vacation season. They'd come in droves and loll around for a week or two, exerting no energy except to eat the generous meals my mother uncomplainingly prepared for them. But came the day when my father's patience was exhausted. A carpenter brother-in-law decided to honor us with a prolonged vacation. But it was considerably shortened when father immediately drew up blue-prints for a new barn and began rousting my uncle out at six. With no girls in our family, I was delegated to help "around the house;" I milked the cows, cut the stove wood, and picked blackberries for the world's most delicious pies. After these chores I went to the field to work alongside the Negroes. During cotton-chopping and cotton-picking time, there would be a dozen laborers working in the same field, moving rhythmically up the rows, often harmonizing exquisitely on some spiritual or a ballad like "John Henry." What humble, kind people these were! And when I sometimes heard southern gentlemen say, "I don't believe a nigger's got a soul," I learned to feel their woe and love them.

I had no early religious training of a formal sort. There was preaching once a month. When we had quarterly meeting

with "dinner on the ground" and an extra service on Saturday, the preacher and presiding elder usually stayed overnight at our house. Their stories were a delight and an education. Sunday school was spasmodic and consisted in the verse by verse reading of the lesson as David C. Cook published it, and in the discussion of such questions as the length of a furlong. Religion was never a topic of conversation, though my father was always on the Board of Stewards and always collected the "quarterage" before every quarterly meeting. We held the Bible to be literally inspired, though we never read it much, and we shared the general view that the chief sins were card-playing, dancing and gambling. Yet while our home was not "religious" in the formal sense, integrity and honor were proclaimed, both by precept and example. I cannot cite any experience that made me decide for the ministry; I can only say that there was something at home that made me want to be one.

My early education, through the ninth grade, was received in a one-room community school where one teacher did all, in a seven-month school year. When we finished the eighth grade, we received a certificate. Mine was signed by Thomas R. Talmadge, Chairman, County Board of Education, father of "Ol' Gene" and grandfather of Herman. I record this with no particular pride. I never attended high school; the closest was 14 miles away. Our parents, who had little chance for education, were determined that we should have such opportunities as they could afford. So, I went to a small Methodist college in the mountains of North Georgia —Young Harris College. Here I did a year of high school work and two years of college. These were happy undisturbed years; my traditional religious views were never questioned. But now I had gotten to Atlanta and beyond. Here, I had my first date. Young Harris was coeducational but segregated; dating was permitted only at Thanksgiving, Christmas and on Senior Picnic. From the opening of school I had been making eyes at a little lady in my Caesar class, though of course I had never spoken to her. When Thanksgiving came, my little lady friend (she was 14 and I 15) said *yes*; so I took her by the arm, paraded around the campus and then deposited her back at the dormitory. The next day she was called upon to translate and could not. The teacher commented, not unkindly, "It appears to me that if a young lady is old enough to have dates, she should be able to have her lesson prepared." She burst into tears. I knew I was the real culprit. If I had not robbed her of those 15 minutes she might have had her lesson.

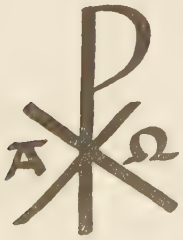
The next six years (1912-1918) were spent alternately in teaching in the public schools and attending Emory College. The degree was completed in 1917. I taught school for another year, and entered Candler School of Theology in 1918. Theological light began to break; the New Testament in particular became alive. I took every New Testament course and all the Greek offered. I now wanted to teach New Testament. So in 1920 I borrowed money and went to Yale. This was a wonderfully different year for me. I thought my conservatism gone; but here painful ideas met me, and I knew my "openness" was an empty boast. I came through, but New Testament teaching positions were scarce, and virtually closed to young, inexperienced men.

I planned to enter the North Georgia Conference, but in the meantime, a door opened in the Missouri Conference. In the summer of 1921 I received my first appointment, sight unseen; and thus began a totally unplanned yet extremely fruitful 12-year ministry. After two years at Lexington Junction (or Henrietta) I took a year of further study at Yale. That fall (1924) I was appointed to Kirksville, a college town in northeast Missouri. Here I sensed the necessity of ecumenicity. Our M.E. Church, South, with 200 members stood next door

to the Methodist Episcopal Church of 1100 members; on warm days, with opened windows, we could have repeated the creed together. To the Kirksville (rented) parsonage I brought my bride. We had been introduced a few years before at an Epworth League assembly by one of her classmates who was my parishioner. After Kirksville there were two happy years at St. Joseph, and six meaningful years at Hannibal. Here, two months after our son's birth came the economic crash, and industrial Hannibal reeled under its full force. Between 1929 and 1934, the factories cut from 5 to 2 working days per week. My people were living lives of quiet desperation. I had no alternative but to throw in my lot with theirs, and together we found ways of helping one another. My education was deepened; I saw courage enough to save a nation, and I was exhilarated. I had grown to love the ministry and fully expected to remain there.

But when in 1934 the opportunity presented itself to come to Southern Methodist University, I thrilled at the prospect. My twelve years in the preaching ministry would enable me to magnify the place and possibilities of the church; my task was to help train men to carry on her work. And now looking back over 24 years at Perkins I feel new depths of appreciation for my privilege. When I think of the splendid men with whom I have worked, of the fine students who have come and gone, of my many friends in the churches in and around Dallas, I consider myself one of the most fortunate of men. On the debit side, of course, must be recorded my failure to make friends with a certain Dallas Morning News Columntator.

And what of the future? Knowing the faculty I cannot but predict great days ahead for Perkins. I know no seminary in America where one could find a more brotherly group of men, a more competent set of teachers. It has been a joy to work with you and I greatly appreciate the opportunity to linger a little longer. Baxter and I want to thank you for this generous display of your friendship.



BOOKS

Schubert M. Ogden
editor

LUTHER'S WORKS, XIV: SELECTED PSALMS, III. *Edited by Jaroslav Pelikan. Concordia,* $5.00.

LUTHER'S WORKS, XXIII: SERMONS ON THE GOSPEL OF ST. JOHN. *Edited by Jaroslav Pelikan. Concordia,* $6.00.

LUTHER'S WORKS, LI: SERMONS, I. *Edited and translated by John W. Doberstein. Muhlenberg,* $5.00.

There are few classical theologians that are so immediately relevant to the average minister at his daily task as Luther. Without theological jargon of any kind, without a shred of sentimentality or false piety, he spoke with clarity, honesty and with an earthiness that is both startling and refreshing. He was a man's preacher, for although he had an uncanny insight into the recesses of the human heart, he spoke boldly and candidly about what he found there: the fear of death, anxiety, simple joy in love and sex and friendship and daily work. He transformed the natural by always seeing it in relation to that which transcends it.

One gets this sense particularly from the sermons collected in Volume 51. They cover an extraordinary range of subjects—gluttony, love, suffering, the Catechism—just as they were preached on a wide diversity of occasions—baptism, marriages, funerals, Christmas and Easter. Although they span the total period of his preaching career—the first sermon in the volume may have been the first of his life, just as the last was delivered three days before he died—there is a remarkable unity of theme. His distinctive emphases are there—justification by faith, the polemic against works, the dialectic between law and Gospel, the meaning of vocation—but they are applied in such a variety of ways and with such imagination that the reader cannot help but profit by them. Most of all, one gets the sense of Luther's simple robust humanity, a humanity that may appear as crudity to some who think the minister should continually dwell on "spiritual things." What minister today, for instance, preaching at a marriage service (if indeed, anyone preaches at marriages any more) would depart from the clichés concerning this "spiritual union" and counsel, as Luther did, that the couple should rejoice in the marriage bed? Indeed, "even if the Day of the Lord were to come in the hour when man and wife were having marital intercourse, they should not be afraid of it. Why is this so? Because even if the Lord comes in that hour he will find them in the ordinance and station in which they have been placed and installed by God."

Luther also understood the depths of despair to which the human soul could sink. This makes him especially relevant in an age that has all but surrendered to "positive thinking" and "togetherness." Yet he never failed to interpret these experiences religiously as well. In Volume 14, which contains selected commentaries on the Psalms, the heart of which is his commentary on the Penitential Psalms, he dwells on the anxiety and dread that consumes the psalmist as it must consume every man who grasps the horrifying reality of God and his demand. "But no one," Luther writes, "who has not been profoundly terrified and forsaken prays profoundly." No one can even understand the Psalms "unless disaster stares [him] in the face as it does in death and at the final departure. Blessed are they who experience this in life, for every man must finally meet his end. When man thus declines and becomes as nothing in all his power, works, and being, until there is nothing but a lost, condemned and forsaken sinner, then divine help and strength appear . . .".

Volume 23 is a collection of Sermons preached on the Gospel of John, chapters 6

through 8. It is the most theological of the three volumes, although Luther always stayed in contact with his German audience even if it meant illustrating a passage concerning Christ's blood with an aside on the excellence of Wittenberg beer. Theological but never abstruse or abstract, this was Luther's theology. He never forgot that faith was a profound art; that it was easy for "reason to don a cowl, to be tonsured, to mumble prayers, to pray, to fast, as monastic holiness is wont to do; natural ability can do this. But to convert the heart, to trust in God's word in the agonies of death so boldly that death is not faced with fear, but with joy—this is a different matter, and no monk or priest is familiar with this art."

Van A. Harvey

FAITH AND ETHICS: THE THEOLOGY OF H. RICHARD NIEBUHR. *Edited by Paul Ramsey. Harper,* $5.00.

This book was written in honor of one of America's most influential theologians by a number of his former students. It celebrates no great occasion, but seeks only to enter into the same theological discussion in which H. Richard Niebuhr has long been engaged—concerning the self in its relations to God and to neighbor.

The ten chapters include a brief word of appreciation for Niebuhr by Liston Pope, two chapters by Hans W. Frei, which set Niebuhr's thinking in its context in recent Protestant theology, and essays about various aspects of his ethics by James Gustafson, Paul Ramsey, George Schrader, Waldo Beach, Julian N. Hartt, Carl Michalson, and Robert S. Michaelsen. The volume concludes with a full bibliography of Niebuhr's works compiled by Raymond P. Morris.

Although the writers repeatedly reflect their debt to Niebuhr, their main intention is not to praise him, but to interpret and respond to his thinking. Most of the essays fall into one of two categories. One kind assumes a position close to Niebuhr's and draws out its implications for some problem of ethics (Gustafson, Beach, Michalson, and Michaelsen). These constructive essays suggest the fruitfulness and adaptability of this theological perspective. The other kind offers an exposition and critique of Niebuhr's thinking (Frei, Ramsey, Schrader, Hartt). The general atmosphere of all the essays is sympathetic, but a number of critical points are made. Two occur in several essays. First, several writers are uncomfortable about Niebuhr's "relativism." With considerable sensitivity, Paul Ramsey indicates in what sense Niebuhr accepts the objectivity of value. Where Niebuhr speaks of "the relativity of all moral standards," however, Ramsey points out that he has cut the ground out from under his own position. Other qualifications on Niebuhr's relativism or relationality are found in the essays by Frei, Schrader, and Hartt.

A second frequent criticism centers on Niebuhr's reluctance to discuss ontology. Gustafson, Schrader, and Hartt raise serious questions about the attempt to base either value theory or an understanding of the self simply on the relations among beings, ignoring the beings themselves.

In both agreement and disagreement with Niebuhr's particular views, these writers show by their understanding of the field of theological ethics that he has been their teacher. They all hold to the inseparability of theology and ethics; they conceive of theology, not as a rigid system or set of conclusions, but as a continuous inquiry; they learn from widely differing positions and avoid being narrow disciples of one theologian; they are convinced of the significance of the concrete situation for a decision about one's responsibility.

This is a book of considerable value for one who is willing to study it closely. Most of the articles require rather careful reading. For one who wishes to draw deeply upon Niebuhr's creative ethical insight, *Faith and Ethics* makes a valuable companion volume to his own works. If one simply wishes to involve himself in fruitful theological conversation, he will find it here in abundance.

Joseph L. Allen

RELIGION AND CULTURE: ESSAYS IN HONOR OF PAUL TILLICH. *Edited by Walter Leibrecht. Harper,* $7.50.

There is something in the boast that is

made by the publisher of this book that "probably never before has such a distinguished company of contemporary writers and thinkers on the great issues of spiritual and cultural life been brought together in a single volume to contribute to a unifying theme." At any rate, the contributors to the book are a select company that counts among its members such outstanding figures as Karl Barth, Emil Brunner, Rudolf Bultmann, Erich Fromm, Karl Jaspers, Gabriel Marcel, and Reinhold Niebuhr. And if the unity of the volume is somewhat less apparent than this claim may suggest, still all of the articles are more or less significant contributions to some phase of the general theme and thus together constitute an appropriate *hommage* to a man whose own sympathies and abilities virtually span this vast area. In addition to the twenty-four essays by the distinguished contributors, the volume is further enhanced by an introductory chapter by the editor on "the Life and Mind of Paul Tillich" and the most complete bibliography to date of Tillich's immense authorship.

It is tempting to try to give some specific idea of the wealth that this volume contains. But this is obviously out of the question in a short review. It must suffice to say that, in spite of an unavoidable unevenness, the various essays speak to problems and issues that are of genuine concern to the Christian community and therefore most especially to the readers of the *Journal*. That the level of the discussion is for the most part unusually high and thus makes stringent demands on the reader is but a sign of the discussion's potential value to anyone who will seriously seek to participate in it.

This one additional comment may be allowed. According to Professor Wilhelm Pauck of Union Theological Seminary, who contributes a provocative essay on "Theology in the Life of Contemporary American Protestantism," "no denomination has shaped the untheological character of American Protestantism as decisively as the Methodists have done." If this statement is true, as it certainly seems to be, then it hardly needs to be pointed out that those of us who are Methodists and who also share Professor Pauck's view that "theology must be in the very heart of Protestant Christianity" have our work cut out for us. And there is very likely no better way of getting on with the job than by trying to come to terms with the kind and quality of thinking that is represented by this volume and by the man in whose honor it has been published.

Schubert M. Ogden

THE COMPARATIVE STUDY OF RELIGIONS. *By Joachim Wach. Edited by Joseph M. Kitagawa. Columbia University Press,* $4.50.

This is the posthumously-published final work of a man whose name and previous publications are already firmly established in the disciplined study of the world's religions. Prepared for publication by one of Professor Wach's former students at the University of Chicago, the material for this volume is the substance of a series of lectures that the author delivered in India as the Barrows Lectures in 1952 and in this country under the auspices of the American Council of Learned Societies in 1954-55.

The book is essentially a summation of the development of the study of religions and of the author's own methodology and theoretical views. Those who are familiar with Wach's previous work know that he saw his task as essentially fourfold: (1) to analyze fundamental religious experience and then to trace the expression of this experience (2) in thought (myth, doctrine, etc.), (3) in action (ritual), and (4) in fellowship (society). His earlier works were directed primarily to an elucidation of one or another of these four areas. In this book, for the first time, we are provided a succinct summary of the total structure of Wach's approach.

The only really regrettable feature about the book is that it is perhaps too succinct. Wach died before he had expanded it to the limits he had planned. The result is that portions of the book are little more than annotated outlines. However, there is some compensation for this brevity in two quarters. One is Wach's characteristic copious documentation. There are about fifty pages

of useful notes. The other is the editor's Introduction, a fine essay on "The Life and Thought of Joachim Wach."

For the students of the world's religions, casual or serious, beginners or veterans, this will be an informative and useful book. Not least among its functions will be to hold before us the ideal of a really disciplined, systematic approach to our task.

H. Neill McFarland

A COMPANION TO THE BIBLE. *Edited by J. J. Von Allmen. Oxford University Press,* $6.00.

This unusual book fills a genuine need. It is not a Bible dictionary, nor a mere word study. Instead it is a dictionary of the major theological terms and ideas of the Bible. It is the work of a group of well-known French and Swiss scholars who combine pastoral and preaching experience with scholarship. It testifies to the "Biblical Renascence" of our day and evidences the revived interest in biblical theology. The quality of its workmanship justifies the wider currency that an English translation gives. Professor H. H. Rowley of the University of Manchester writes the introduction to this English edition.

The aim of the book is to make available to those who are not specialists the results of scholarly study of the Bible. While written primarily to serve ministers and laymen, it is also intended to help those outside the church who are puzzled about, or are even antagonistic to the Bible. The liberal spirit in which it is written reflects an awareness and appreciation of the growing cooperation in biblical studies between Protestant and Catholic scholars. Though many of the collaborators write usually for a scholarly clientele, here they write with utmost simplicity, thus enabling the common man so to understand and to rejoice in his religious heritage as to be able to give a reason for the hope that is in him and to witness joyously to his redemption.

The plan of the book is unusual. While a relatively small number of ideas are captioned for full consideration, many less important but closely related terms are dealt with as subheads in this larger context. The work is well planned. The line of development is clearly indicated.

This is the sort of Bible reference book that could profitably be placed in the hands of every intelligent layman.

Wesley C. Davis

A HISTORY OF THE CHRISTIAN CHURCH. *By Williston Walker. Revised by Cyril C. Richardson, Wilhelm Pauck, and Robert T. Handy. Scribners,* $5.50.

For forty years Williston Walker's *History of the Christian Church* has been a standard text for classes in church history in Protestant seminaries. Broad in scope, but with careful attention to detail, "Walker" has been a one-volume stand-by to which generations of students have turned again and again to get their bearings.

Such volumes do get out of date, however, and call for revision by other scholars. In this case, Professors Richardson, Pauck and Handy, all of Union Theological Seminary, New York, have edited and revised Walker's work in a most responsible manner, Richardson working on the period up to the early Middle Ages, Pauck from that point to the Reformation, and Handy from puritanism to the present century.

The result is most gratifying. Long passages remain as they were in the original edition. The editors have restructured some sections, and have made the changes that are necessary in the light of advancing scholarship. Handy has made several additions to the survey of the modern period, all of which were most necessary, since the original edition bogged down about the middle of the nineteenth century.

One could wish that the work of revision might have included more stylistic changes. With full appreciation for the original, and for the editors' intention of remaining true to it, one may still regret the plodding tediousness that characterizes many sections that remain. For example, Dr. Pauck might have made the account of the Reformation much more striking, after the manner of his own lectures in class, and still have retained "the main structure of the original." On the other hand, more extensive rewriting would doubtless have involved further

complications and perhaps a new book, so one should be content to leave well enough alone.

For whatever it is worth, the typography, paper and binding are of a much better sort. Our main point, however, should be that a fine survey of church history has been brought up to date and the usefulness of a scholar's work has been prolonged. Everyone who is in a position of leadership in the Christian community should possess and refer to at least one adequate survey of that community's history. The revised edition of Walker's *History* can easily qualify.

Richard C. Bush

A SHORT HISTORY OF CHRISTIANITY. *By Martin E. Marty. Living Age Book, 24. Meridian Books,* $1.45.

Any churchman, minister or layman, lives and works in something of a blur if he has no understanding of the history of the church. If one recognizes this, he then faces the problem that a history covering 2000 years requires about 1000 pages for adequate telling. Also, the writing of history is often popularly regarded as tedious and the reading of it is easily dropped or never begun.

We have been led a long way toward facing this problem by the publication of *A Short History of Christianity* by Martin E. Marty, who received his doctorate in church history from the Federated Theological Faculty of the University of Chicago in 1956 and is now an associate editor of *The Christian Century* and a pastor in suburban Chicago. This biographical clause says three things: Marty knows his field, he writes vigorously and colorfully, and he knows the audience of pastors and laymen who will or should read his book.

In the limits of a 354 page paperback, one must concentrate on certain movements, developments, issues and people, and hop-skip-and-jump through the rest. Generally speaking, Marty touches ground and pauses long enough at the right places, but fourteen lines devoted to Wesley and the Methodist movement as such, plus a paragraph from Whitehead to the effect that Methodism can appeal to no great intellectual construction, is an example of the short shrift that is given to subjects deemed fairly important even by non-Methodists.

The colorful style sometimes calls attention to itself. For example, with respect to the ecumenical movement and new movements in theology: "These earliest gropings toward reunion and recovery were signs that the Christian movement was not yet ready to relax the finger-grip which holds it to the cliffside of continued existence." Or, in writing about the primitive community that believed the end was near: "The early Christians had not packed their bags for a long trip." Such figures of speech do keep the book moving, however, and in part account for one of the most readable, yet competent histories of Christianity we have had.

Marty structures his book on the fourfold creedal affirmation concerning the church: one, holy, catholic, and apostolic, and discusses the various movements and events under these broad headings. We are somewhat troubled by his discussion of the church's mission under the heading of catholicity or universality. The mission of the church does indeed have a lot to do with its universality, but it can hardly be understood apart from the category of apostolicity or "sentness." Mission is also inevitably involved in theology, which Marty discusses under the rubric of apostolicity.

There is also a helpful chronology for one who has not covered the terrain before, as well as a selected bibliography. All in all, Marty's book can be recommended to pastors who want a relevant refresher course, and to all churchmen who would have some idea of where they stand, and for what.

Richard C. Bush

THE WORKS OF WESLEY. *14 Vols. Zondervan,* $3.95 *per vol.*

The publishers of this edition of the *Works* of Wesley have utilized modern science to reproduce by photo offset process the old authorized edition printed by the Wesleyan Conference office in London, 1872. Accordingly, the dust-jacket affirma-

tion that this is "the first complete unabridged edition in nearly one hundred years" needs to be understood in the light of the history of the publication of Wesley's *Works*.

Early in his ministry Wesley published a set of his *Works* containing some of his letters, sermons, and his journal. When a second edition was required, the manuscript of the first edition having been lost, Wesley simply added further data from the Journal, etc., and made desired changes by penning notes in the margins of a copy of the first edition. This annotated edition is in the library of Richmond College, Surrey, England. After Wesley's death, the Conference selected Thomas Jackson as editor to add further materials chosen from Wesley's literary remains. This became the celebrated edition of 1831. The edition of 1872 was simply a reprint of the Jackson edition and is now once more being made available by Zondervan.

At no time has this chain of editions claimed to be complete. Indeed, the complete works of Wesley are a project for the future because as yet no one really knows where all the extant letters, sermons, and commentaries are. The British Methodist Conference established in 1958 an Archival Commission to secure a repository and to begin to bring together for cataloguing the Wesleyana now spread throughout Britain in libraries and private collections. But no small amount of Wesleyan holographic data is ensconced in American libraries, collections, and in private hands. As yet there is no initiative, apart from that of Professor Decherd Turner of Perkins, to prepare even a catalogue of the places *where* Wesley materials are, much less an attempt to find out *what* is in American hands.

For scholarly purposes, the Zondervan edition is of only limited value. Less than half of Wesley's letters, for example, are here reproduced. The careful student would wish to consult *The Letters of the Reverend John Wesley*, edited by John Telford in eight volumes (1931). (A ninth volume, containing letters discovered since 1931, is to be published soon under the editorship of the Reverend Mr. Frank Baker of Hull, England. This volume will contain three important letters discovered by Mrs. John H. Warnick in the Leete Collection housed in Bridwell Library and never before known to exist. Similar comments could also be made respecting both the journal and the sermons.

Significantly, the Zondervan (1831) edition contains none of Wesley's poetry. For such data, one would have to turn to the *Poetical Works of John and Charles Wesley*, collected by G. Osborn in thirteen volumes (1872), to which recently discovered works would have to be added for purposes of research.

While seminarians and ministers are aware of the superior collections of Wesley's letters, journal, etc., made available by the Epworth Press in London, the Zondervan republication of the 1831 edition of Wesley's *Works* may none the less occasion some renewed concern to get back to primary sources if we are really to know Wesley.

Daivd C. Shipley

ESSAYS ON THE LORD'S SUPPER. *By Oscar Cullmann and F. J. Leenhardt. Translated by J. G. Davies. Ecumenical Studies in Worship 1. John Knox Press,* $1.50.

WORSHIP IN THE CHURCH OF SOUTH INDIA. *By T. S. Garrett. Ecumenical Studies in Worship 2. John Knox Press,* $1.50.

AN EXPERIMENTAL LITURGY. *By G. Cope, J. G. Davies, and D. A. Tytler. Ecumenical Studies in Worship 3. John Knox Press,* $1.50.

JACOB'S LADDER: THE MEANING OF WORSHIP. *By William Nicholls. Ecumenical Studies in Worship 4. John Knox Press,* $1.50.

WORSHIP IN ANCIENT ISRAEL. *By A. S. Herbert. Ecumenical Studies in Worship 5. John Knox Press,* $1.50.

As in the Kingdom, the last of these books should come first. Because together they probe the very foundations on which the response of worship is based, A. S. Herbert's study of the background of Israel's

worship gives a proper perspective for the whole study. The central conviction of the Israelites that God was in their midst was the bedrock on which the cultic acts, rituals, objects and persons rested. And we today who are concerned with Christian worship in its denominational and ecumenical aspects are finding more and more meaning in the worship life of the people of the Old Covenant.

Nicholls' study in christology centers all Christian worship in Jesus Christ. He is our "Jacob's ladder" with its descending and ascending activity, i.e., he is God's descending revelation and man's perfect ascending response. Here is the revelation and the response, as well as the enablement. So brief a book must neglect areas where one would wish for more clarity, and this reviewer feels that Nicholls is not aware of how far he leaps from his christology to his suggestions for liturgical expression. His theology of worship, however, is ground close to where the Church will stand and from which it can move to worship together.

Oscar Cullmann does the Church a service in his study of the early Christian community in its celebration of the resurrection appearances of our Lord. He takes nothing away from the Pauline emphasis on the Last Supper, but adds a new dimension to the Great Thanksgiving. Leenhardt follows Cullmann's essay with a broader study of the Sacrament that confronts us with the demand to think through the meaning of this central activity and symbol of the Church. Methodists in particular need to face the issues he raises; for while the Lord's Supper has lost its significance in many of our churches, the Table of the Lord has become a central fact in the ecumenical movement.

The two remaining books are valuable studies for all who wish to see what practical steps may be taken when Christians take the worship of the Church seriously enough to try to design a response to God in Christ. The Church of South India is being watched by the whole Church, and T. S. Garrett is our best informant as to what is being done in their worship life to draw persons from several churches into one fellowship of praise to God.

The experimental liturgy of Cope, Davies, and Tytler is worth careful study by small groups. It draws upon the wide experience of the Church without startling innovations. Its chief value is its commentary, which can be of real help in understanding the words and acts of the Lord's Supper and also in appreciating the problems involved in writing a ritual that can be a proper expression in our day.

Groups of pastors, student groups, and interested commissions on worship could make these books the basis for helpful study—particularly if they are used in the order suggested.

H. Grady Hardin

THEOLOGY OF CULTURE. *By Paul Tillich. Edited by Robert C. Kimball. Oxford University Press,* $4.00.

Paul Tillich's writings tend to be of two kinds: the abstract and technical (e.g., *Systematic Theology*) or the powerful but vague (his sermons). There has been no single book to which the layman could turn for a representative introduction to his thought.

Happily this book rectifies this situation. Despite its formidable title, it is not only eminently readable, but conveys the considerable range of problems upon which Tillich has concentrated his imagination: the philosophy of religion, the symbolic nature of religious language, existentialism, psychoanalysis, art, science, education, Russia and Martin Buber.

Actually, the book has more unity than these diverse items suggest, since it is based on the principle that religion is man's most basic concern and that culture is simply that "totality of forms in which the basic concern of religion expresses itself." Every culture reflects a style of life and it is the theologian's task to analyze this style and lay bare its implicit religious presuppositions.

Our present culture, for example, can be characterized as an industrial one, and it is based on the assumption that reality can be scientifically understood and manipulated. As a consequence, reality has been deprived

of its dimension of depth and the discrepancy between what man was intended to be (his essential being) and what he actually is (i.e., estranged) has been disregarded.

The churches have responded in ways that testify that they have not understood the situation: orthodoxy retires to a traditional past in doctrine, cult, and life, and interprets its own doctrine in a pseudo-scientific fashion (hence supernaturalism), while liberalism so accommodates its message that Christianity's distinctive character is lost.

Tillich's aim is to show people outside of the church that its symbols really express answers to fundamental questions of life. While Christianity is, in one sense, a "stumbling block," in another sense it is not. The real stumbling block is that it requires a basic and fundamental decision for or against the Gospel, but this should not be confused with the wrong stumbling block, namely, our ways of communicating the Gospel. (One is tempted to note that this lesson is as badly needed within the churches as without.)

In one chapter, Tillich suggests why modern expressionist art is, for our time, genuinely Protestant art and, in another, why Einstein had something important to say in his famous rejection of the idea of a personal god. Tillich distinguishes between two elements in the idea of God—"ultimacy" and "highest perfection." These explain, he claims, how it is possible to say "Thou" to God in prayer and still not lose the sense of sheer mystery and wonder.

The book raises interesting questions that it is impossible to deal with here, but I can recommend it to anyone who wishes to understand some of the appeal Tillich has for the "cultured despisers of religion."

Van A. Harvey

THE RESTORATION OF MEANING TO CONTEMPORARY LIFE. *By Paul Elmen. Christian Faith Series. Doubleday,* $3.95.

THE RENEWAL OF HOPE. *By Howard Clark Kee. Association Press,* $3.50.

How can Christians live with hope in our present situation? This is the common concern of these two works.

Mr. Elmen's presentation is marked by a sweeping range of reference to literature and the arts, and by vitality and originality of language. He details our "situation of need' in terms of boredom, which shades into the horror that is the active awareness of meaninglessness of self and life. After he leads us through many recognized expressions of boredom and horror, we are ready to agree that "the boredom and even the horror of our journey through life are plain enough: they are familiar companions, as real as winter, as inevitable as Sunday afternoon." And we are ready to ask more than casually, "Is there, then, any hope?" Mr. Elmen answers affirmatively with a doctrine of salvation under the motif of "glory." Tracing the meaning of "glory" through the Hebrew "Shekinah" and the Greek "doxa," he identifies God's glory as his authentic and characteristic expression of himself. Similarly, the glory of man is in being what a man truly is in the eyes of God. In principle, the glory of man already has been achieved in Jesus Christ. We now stand in hope between the glory fulfilled in principle and the glory that is yet to be fulfilled consummately. In brief, our hope is Christian "remembrance"—the understanding of and the relationship to all things in awareness of our Savior's first coming as the Incarnate Christ and his second coming as the King of Glory. The Christian life of hope is described in language that is now near-liturgical, now informally conversational; and one concludes his reading of the book with the feeling that he has had a delightful visit with a cosmopolitan theologian. Yet something more remains, and perhaps it can best be called a glimpse of glory.

Mr. Kee is concerned to unite two that too long have been divided—Christian social responsibility and Christian hope of the second coming. The backbone of his book is a doctrine of the sovereign purpose of God that organically relates creation, redemption and total triumph (the final full redemption of all creation). Along the way of setting forth an interpretation of the second coming as God's final completion of his redemptive work begun in Jesus Christ, Mr.

Kee offers perceptive comments on conceptions of the Kingdom of God, covenant and resurrection. A strong argument is presented in opposition to the current tendency of equating the resurrection with the founding of the Church. The central thesis is ably supported that the Christian's one hope is in the power of God who will complete what he has set out to do, and that a hope that looks for its final fulfillment *beyond* history is precisely the hope that should and can express itself responsibly and effectively *in* history.

These two books of hope are worthy contributions to the growing testimony that Christian hope is authentic when it sees at once the greatness of man's lostness and the greatness of God's grace.

Joseph D. Quillian, Jr.

THE REALITY OF THE CHURCH. *By Claude Welch. Scribners,* $3.95.

In this book, Claude Welch of the Yale Divinity School emerges as one of the most promising of Methodism's younger theologians. Indeed, his presentation here is a solid contribution to the current ecumenical discussion of the nature of the Church.

His insistence throughout is that one cannot consider the Church as it really is without viewing it fundamentally as a human community subject to the sins of its human constituency. Opposed to any view of the *real* Church as a mystical body or some invisible reality, he sets forth a view that takes into full account the Church as a *congregatio* of men. He very nearly falls into a trap, however, when he insists that we must begin our discussion of the Church as a human community—a trap that would exalt both an individualism that he explicitly denies and the institutional life of the Church. He extricates himself, however, when he repeatedly insists that God's action precedes man's response in community. If all that he says is considered, he presents a balanced view that takes into account that the Church is both the product of God's action and at the same time dependent (in a real sense) on man's response. The Church is due to God's *convocatio;* it is not just *any* community, but a *responding* community, called into being by God's act in Christ and sustained by his continued activity through the Spirit.

On the one hand, "for faith, this humanness of the believing community belongs to the ontology of the Church," but on the other, "to say that the Church lives by the mercy of God is not pious sentiment, but a statement about the ontology of the Church . . . ." ". . . the *congregatio* of repentant sinners is a response to the divine *convocatio* . . . ." " That the reality of the Church is defined by its existing in this relation, from God manward and from man Godward, has been a crucial and recurrent theme in all we have said."

Many questions can be raised at various points, but whatever one's objections may be, the value of the book in the current reappraisal of the Church's understanding of its nature can hardly be denied.

Howard Grimes

A THEOLOGY OF THE LAITY. *By Hendrik Kraemer. Westminster,* $3.00.

This brief but closely written book, by the former director of the Ecumenical Institute near Geneva, brings together, as no other has, the insights that have emerged out of ecumenical discussion concerning the meaning of the laity in the Church.

Kraemer's major thesis "is the insistence on the laity's full, responsible share in bringing the nature and calling of the Church to expression, and their belonging integrally in the doctrine of the Church." The major issue is "to find an answer to the question of the laity's being an essential part of the Church, and not primarily an insufficiently tapped reservoir of manpower." In other words, the rediscovery of the laity is not another crusade to "mobilize the lay forces of Christianity" (as John R. Mott put it), but rather a serious attempt to help both clergy and laity to see the Church as the *laos*, the People of God, all called to his work in both Church and world.

It has been objected—rightly, I suspect—that one ought not to speak of a theology of the *laity*, but only of a theology of the *Church* that takes into due account all of

its members. Actually, Kraemer does this to a great extent, and the title is not quite adequate. It may also be objected that his estimate of the quality of lay activity in America is not quite fair. Like many theologians, he fails to see that *action* may be genuine even when it is not theologically understood. One may also question whether he has taken into sufficient account the meaning of ordination.

Having raised these questions, however, one must also affirm that the basic perspective of the book is one that is desperately needed not only in Europe but also in America.

Howard Grimes

RELIGION AS CREATIVE INSECURITY. *By Peter A. Bertocci. Association Press,* $2.50.

From the vantage point of a mature perspective (as Borden P. Bowne Professor of Philosophy at Boston University since 1952), Dr. Bertocci offers a stimulating discussion of the many currently attempted flights from insecurity.

He recognizes the strong pull within man that seeks security, but he challenges the fundamentalist, the "ersatz scientist," and neo-orthodox theologian to go on to a more dynamic conception of God's love and purposes for man. "To flee from insecurity is to miss the whole point of being human, the whole point of religion, and the Christian faith in particular."

Dr. Bertocci discusses life as growth—namely, in love and character that will respond to whatever situation one faces with a certain venturesome spirit of accepting it as a challenge to grow in God's understanding, creativity, and forgiving love. "To *be loved* is not enough; man needs *to love.*" And to love is to accept risk and voluntarily restrict one's freedom. This is what God did when in love he gave freedom to man. The cross is the price God paid for the risk of giving man the freedom essential to growth in love, personality, and creativity.

To Tillich's *courage to be,* Bertocci would add the *courage to become.* This inevitably involves risk. God wants man not to be just another thing, but a "created-creator" of "love in persons" with him.

God's love, then, is a love unto forgiveness. It springs from the fact that men who are free to be co-creators may also be sinners who need to be brought back to a relation of trust and confidence, something that forgiving love alone can do. But when a man is so loved, and realizes it, he becomes freer to see his fellow man in a new light and to see a vision of living with a creative purpose to which he can dedicate his God-given capacities. With such a vision of purpose, he begins to look beyond petty securities and "peace of mind." He no longer fears failure, but useless failure. He knows suffering, not as punishment nor an end in itself, but suffering that in love is worth enduring for higher creative purposes—to become, at least in purpose and spirit, a co-creator with God of love in other persons. Bertocci closes with the affirmation that such was the vision motivating, transforming and completely claiming the life of Jesus of Nazareth.

Here is an invitation to all men to share with God a fellowship of creative growth in love that goes beyond "obedience." Here is old truth well restated in the light of much current thought to which the old is still new!

J. B. Holt

JUNG AND ST. PAUL. *By David Cox. Association Press,* $5.75.

A psychiatrist's job is to help emotionally ill people get well. It is interesting to note that he is usually able to define illness more clearly than wellness, and in his reflective moments may ponder the ponderable problem of what *well* really means. Well-adjusted? Peaceful of mind? Free from anxiety? Common speech is full of terms like these, but one suspects they may better describe healthy vegetables than healthy human beings.

One of those to tackle this question is the Swiss psychiatrist, Carl Jung, who speaks of the process of *individuation,* in which the person becomes open to the hidden creative depths of his unconscious life and emerges into the unique configuration

of selfhood that is the product of sources of life not subject to his conscious control and manipulation. This is a kind of "religious" view of the "depths" within man and it has a formal relation to the Christian doctrine of grace, which insists that life comes to man always as a gift, from beyond the arena of his own shaping and controlling.

David Cox, a young Anglican clergyman, has had the excellent idea of putting side by side Jung's concept of individuation and St. Paul's teaching about justification by faith, and drawing out the parallels and divergences. The parallels are real and provocative, and Cox has worked his ground with diligence, scholarship and fairness. The book is crammed with knowledge and insight.

Unfortunately, however, what ought to become a live and open-ended dialogue between Jung and St. Paul becomes in this book more like a chess game, in which the reader watches Cox play right hand against left hand. It is a virtuoso performance, but a book like this ought to throw off a series of explosive questions for both psychiatrist and theologian. Instead every question finds its answer and all the ends get neatly tied up.

Robert E. Elliott

NO NORTH OR SOUTH. *By Roger H. Crook. Bethany Press,* $2.50.

SEGREGATION AND DESEGREGATION: A CHRISTIAN APPROACH. *By T. B. Maston. Macmillan,* $3.50.

No theme commands more pens or readers these days than race relations. So long as this old and ever more pressing problem remains America's number one dilemma in such diverse fields as morals, politics, international relations, and religion, the subject merits every consideration being given it.

These most readable volumes, written by two eminent ministers and educators of the Southern Baptist convention, present nothing novel or radical in well-balanced discussions of the theme. But they do face the grave issues with clarity, candor, courage, and Christian conviction.

Professor Crook, who teaches in the field of religion at Meredith College in Raleigh, devotes one chapter of his book to each of the following aspects of modern American race relations: the historical, the contemporary, the personal, the practical, the Biblical, and the potential. All that he says has been said before by one writer or another. But no one has stated well-known facts and principles in clearer, more forceful, or more persuasive terms. There is a ring of sincerity and urgency in his phrases. Especially good is the chapter on "What Does the Bible Say?" Here fundamentals underlying varied forms of race relationship are given microscopic examination under the searching light of Sacred Writ.

Professor Matson, a teacher in the field of ethics at Southwestern Baptist Theological Seminary in Fort Worth, initiates his treatment by a consideration of the Supreme Court decision of May, 1954, giving occasion, content, and background for that decree with a summary of reactions to it. In the light of the demands of this decision, he then attempts to refine and delineate such current and frequently echoed terms as separation and desegregation, and desegregation and integration. From this definition of terms he passes to competent treatment of Biblical, ethical, and ecclesiastical factors involved in the solution of the problems arising from the Court decree and portrayed in his definitions. Especially telling is a chapter on "Segregation and World Missions." The volume closes with a statement of the author's personal convictions that presents the road of moderation clearly and convincingly. The bibliography is extensive and helpful.

I know of nothing that could do more for progress in race relations than for every adult and youth class in every Baptist and every Methodist Sunday School in the land to drop the regular lessons and for six Sundays use Professor Crook's little volume as the basis of their study and discussion. Professor Matson's volume would furnish invaluable supplemental materials for teachers and students of such classes. Too long the churches have left serious study of this major issue to women's groups and have given

very superficial emphasis to it in the larger groups in the church school that also involve men and youth. Twenty million Baptists and Methodists need to know. And here are materials that, if they were used, would bring clearer insights, deeper convictions, and practical wisdom for solving this problem in local communities and throughout the nation.

I commend both volumes to all men of Christian spirit interested in solving America's number one problem.

R. Floyd Curl

THE GOSPEL AND CHRISTIAN EDUCATION. *By D. Campbell Wyckoff. Westminster,* $3.75.

As an introduction to the study of theory in Christian education, this volume will serve a real need among those who are engaged in teaching, studying or administering Christian education, or in producing curriculum materials. Though the basic point of view was previously stated by Dr. Wyckoff in *The Task of Christian Education* (1955), it is here used for the specific purpose of considering the nature and functions of theory in the development of objectives, curriculum principles, and principles of administration. In this regard, the present volume is a much more systematic treatment. It proceeds from an analysis of culture and the place of educational endeavors within our own culture, through the various attempts of Protestant Christianity to set forth clear statements of aims and purposes for its educational programs. It then establishes the present need for the development of theory in Christian education that will take into fullest account the cultural situation in which the Church is involved, and the present theologizing that is calling the Church to a more incisive evaluation of its total life and work.

Dr. Wyckoff defines the present cultural situation in America as pluralistic, dynamic, complex, secular, and scientific. He sees the Church in our day "engaged in finding itself in terms of the dilemma it has always faced . . . being an institution inextricably bound up with its culture, and at the same time being the servant of its Lord." Where this situation impinges upon the teaching ministry of the Church, he sees the need for a new sense of direction and a new conception of the task of Christian education. This is only possible by the "construction and use of theory in Christian education (involving) the foundation disciplines and Christian education's operational aspects, with theory acting as the connecting link between them." This calls for a guiding principle that is simple, clear, and theologically as well as educationally adequate. Such a principle is found, asserts Dr. Wyckoff, in the Gospel of God's redeeming activity in Jesus Christ.

The major part of this work is devoted to the examination of the functions of organization, management and supervision in Christian education when the gospel is taken as the central and controlling principle. It concludes:

> As a guiding principle, this means that the central concern of, and norm for, the educational life and work of the church is the Gospel—in all its implications for the revelation of God, the nature and condition of man, the meaning of history, individual and social salvation and responsibility, the significance and mission of the church, and the fulfillment of human destiny.

Though Dr. Wyckoff does not develop what can be judged an exhaustive statement of theory, centering in the Gospel as its guiding principle, it is this reviewer's judgment that he has rendered a valuable service by establishing with clarity and conviction the need for continued concern with the development of such a theory.

Charles H. Johnson

SERMONS PREACHED IN A UNIVERSITY CHURCH. *By George A. Buttrick. Abingdon,* $3.75.

Dr. Buttrick has long insisted that the Christian craftsman looks upon his preaching job as bringing men to Christ through cogent and convincing proclamation of the Good News. It is thrilling, as it is challenging, to find these twenty-six sermons doing just that.

In a lecture once, Dr. Buttrick said a preacher is both artist and day-laborer. These sermons evidence both the consummate artistic skill of a master homiletician

and a wealth of learning that could only have been amassed by much hard labor. (In the Notes there are 434 references to other writings.) And withal there is the meticulously polished phrasing of his sparkling insights. Indeed, artist he is even in his day-laborings!

The "student setting" of the sermons is often apparent, but this lends a locale to his words and to the Word that heightens their relevance to people everywhere who doubt deeply enough to go to "the bottom of things," where the Christian faith assures a man that he will find that the bedrock truth is Christ. "Faith and Doubt" and "Faith and Life" are the two largest groupings of sermons. The other group is composed of six sermons, each of which is appropriate for a major season of the Christian year.

The scientific and philosophical bent of our day is here confronted by a mind that has its commerce with the mind of God revealed in Christ. This is a book that will preach to preachers, and convincingly. That is preaching!

George C. Baker, Jr.

THE ENGLISH CAROL. *By Erik Routley. Oxford University Press,* $5.00.

Once again we are indebted to Erik Routley for giving us a comprehensive account of the history and meaning of an important form of church song: the carol. It is not too much to say that *The English Carol* contains all that the practicing church musician needs to know about the origins, uses, historical meaning and destiny of this demure lyrical wild-flower in the church's formal garden. Since Routley is theologically aware—note his *Church Music and Theology* (SCM Press, 1959)—the reader may be assured that his treatment of the carol is not just a catalog.

Broadly speaking, here are two kinds of musical rhythm: that which is related to speech and that which is related to the dance. The carol belongs to the latter type. This accounts for its folksy, usually happy, and sometimes even secularly rollicking mood and movement. It also accounts for the persistent popularity of the carol, even though it was a sort of ecclesiastical step-child, and even when priestly eyebrows were raised against it. Although the medieval carols may treat theological profundities light-heartedly, yet they do not give us "Christmas card" imagery, references to snow or sleigh-bells, or pictures of Bethlehem. Their images are more Biblical. And if their assumptions were world-affirming, yet they did not know romanticism. "Death to them was death, not a kind of sleep. The Incarnation to them was God made flesh, not a pretty baby. The Blessed Trinity to them was the Blessed Trinity, not a religious lyric set to a tune by Doctor Dykes."

The two historic enemies of the carol, Routley insists, were puritanism and Teutonic romanticism. The puritans "preferred a form of worship which could be conducted by the minister without moving his feet." In 1644 and 1645 efforts were made to abolish the observance of saint's days, Christmas, Easter and Whitsuntide; and the spirit of the carol-maker could only languish in this thin air. Yet, as unhappy as puritanism was, "the carol was killed" not by puritanism but by that "romanticism, that whole universe of imagery which includes the snow and the baby and the Mother and the Christmas Tree and the Dickensian stage-coach," for with it came "the triumph of the world-denying mind more decisively than it could ever have come under puritanism. The puritan onslaught on the world, the flesh and the devil was a straight fight compared with the allusive, insinuating, indirect penetration of the romantic idea which threw the whole Christmas story out of focus and made it more of an 'entertainment' and an evasion of reality than the medieval mystery plays could ever have been."

Fred D. Gealy

FOUNDATIONS OF THE RESPONSIBLE SOCIETY. *By Walter G. Muelder. Abingdon Press,* $6.00.

This book offers "a comprehensive survey" in social ethics and especially reflects and invites ecumenical discussions of the subject. (A major value is its numerous quotations from and references to ecumen-

ical pronouncements on society.) Dean Muelder of the Boston University School of Theology has long been an active participant in the ecumenical movement, particularly in its social concern, and the book indicates his knowledge and experience in that work, as well as his extensive study of society.

A survey of social ethics almost inevitably has a built-in problem. The field has virtually no bounds. All work in theology, ethics, philosophy, and the social sciences is fair game. A writer, therefore, is torn between the values of inclusiveness and the need to avoid over-simplification or pat solutions. Muelder has sought to introduce the reader to a variety of areas of society rather than to plunge deeply into any one, and he hopes that this kind of introduction will not be taken as a stopping place, but will encourage further work in particular areas.

One of the book's prominent features is its concentration on norms for social responsibility. "It is important," the author writes, "to frame an adequate ideal of community and then to note the discrepancies between this norm and the historical realities." Muelder thus takes one side of the continuing debate over the proper method for work in social ethics. These norms help in suggesting directions for the Church's efforts. As often happens with this method, however, the norms tend to be so abstract as not sufficiently to illumine our actual choices. As an example, in the section on international affairs, Muelder emphasizes Christian views rejecting modern war, but he says little about the political problems that make this alternative so difficult or about what statesmen are to do as long as war is still a likely possibility. As the norms are presented, one continually wishes that the promised theoretical treatment of ethics were at least present in outline in this book to give the norms more coherence and foundation.

In social analysis, the book avoids too simple a picture and constantly points to the interrelation of all aspects of society. The author rightly seeks to deepen the reader's understanding rather than to offer a handbook on effective social action. Several sections are very suggestive—among others, the chapters on agricultural policy and on "responsible consumption," a problem of intense importance often ignored.

For a Christian minister or layman in search of a general orientation in the field of social ethics, this book has many strengths over others now available.

Joseph L. Allen

EMERGING RURAL COMMUNITIES. *By John H. Kolb. University of Wisconsin Press.* $4.50.

What is happening to the rural neighborhood and community is of vital importance to churchmen. In Methodism, for instance, seventy-five per cent, or approximately 29,000, of the congregations are located in communities of less than 2,500 population.

Dr. Kolb, a researcher in rural trends and professor of rural sociology at the University of Wisconsin, has drawn together in one volume a survey of research findings over a period of forty years. Certain counties in Wisconsin and Missouri have served as research projects, with periodic regularity making it possible to document trends.

Trends indicate the rise in importance of the town-centered community, especially since public school consolidation. In many cases old neighborhood patterns have changed. In some cases new neighborhoods have formed. It has been discovered, however, that approximately fifty per cent of the definable rural neighborhoods of three or four decades ago, are still in existence. The association of town people with farmers from the surrounding areas through trade, recreation, and formal organizations has strengthened community ties. Such trends, as far as churchmen are concerned, are of great value in the formulating of pastoral charges, larger parishes, and group ministries.

This book should be of great value to rural pastors and church executives.

Marvin T. Judy

PEOPLE, LAND, AND CHURCHES. *By Rockwell C. Smith. Friendship Press,* $1.50 (*Paper back*), $2.50 (*Hard back*).

One of the courses selected for study by the various denominations throughout the United States in the respective women's organizations is "The Church's Mission in Town and Country". The text for this course is *People, Land, and Churches.*

Dr. Smith has, in the characteristic style so popular in *The Church in Our Town* and *Rural Church Administration,* brought to focus the various trends in rural society affecting the rural church, and the problems that they raise. However, his book is not designed for rural church administration, like the two books mentioned above. Rather, it is a digest of trends, problems, insights, and aids for rural America. It leaves an impression on the reader rather than giving specific answers to the problems. But then, this was its purpose, and the author has done an admirable job of fulfilling it.

The book is recommended for both pastors and laymen. Many churches will be using it as a church-wide mission study with the pastor as the teacher.

Marvin T. Judy

TEACHING LUTHER'S CATECHISM. *By Herbert Girgensohn. Translated by John W. Doberstein. Muhlenberg.* $4.00.

Law, Gospel and Prayer: these, argued Luther, are the chief elements of the Christian faith according to Scripture. The Law and the Gospel are the "arguments" (the fundamentals necessary for understanding Scripture), and prayer is the expression of the new attitude of man consequent upon his grasp of the "arguments". Access to these three is access to the living God.

In this book, Herbert Girgensohn, a Lutheran pastor and professor of practical theology in Germany, presents an exposition of Luther's *Small Catechism,* a catechism that expounds the three essentials in terms of the Ten Commandments (the law), the Creed (the Gospel) and the Lord's Prayer. He makes it evident that Luther's intention throughout was to make clear that these "arguments" do not deal with legalistic or wooden beliefs, but rather are ways of speaking about the patterns in which the personal God comes to man; as holy will and judge in the law, as forgiver of sins in the Gospel, and for the purpose of calling us into fellowship in prayer.

The parish minister should find an abundance of insight here relevant to his preaching and teaching, especially if he is embarrassed, as so many are, about the demands of the Ten Commandments. Luther was not a legalist, but, on the other hand, he believed that forgiveness was only meaningful in the light of God's moral demand in the law and our disobedience to it. He had a genius for seeing the personal and religious elements in these laws that strike so many as arbitrary and external. Girgensohn is not an unfaithful commentator in this regard. For instance, cursing is forbidden, he argues, because "a curse seeks to enlist the power of God in the service of our thirst for revenge, our vindictiveness, our hatred and malice."

The author is not as earthy and pastoral as Luther was, but he has provided a commentary that should be useful for the minister as he attempts to expound the three elements of Christian life.

Van A. Harvey

ON TRANSLATION. *Edited by Reuben A. Brower. Harvard Studies in Comparative Literature, 23. Harvard University Press,* $6.50.

Only those who have played the game can be aware of the excitement involved in translating thought-packed or fine literature from one language to another. Probably it is often supposed that this is mere hackwork that any apprentice can do, necessary drudgery for which there is no reward. Anyone who thinks this way, should read this book, or better, make a translation.

That good translators can write in their own names is made abundantly clear by the essays that have been collected for this rich volume. The essayists are all renowned translators, and they write with affection of their work. They know where success and failure lie. And we know that no one enters so richly into a text as he who at-

tempts to translate it whole and entire, adding nothing and taking nothing away. This is one kind of resurrection: it is as sheer a miracle as anyone would want to perform.

Of special interest to our readers is the essay on "Principles of Translation as Exemplified by Bible Translating" by Eugene A. Nida. But equally bright and scintillating are the essays on translating Greek and Latin verse and on translating from French to English and from German to English. Neither Chinese nor Russian are left out of account.

There are sixteen contributors to the volume. The critical bibliography of works on translation prepared by B. Q. Morgan covers almost twenty-five pages, and includes authors from Cicero, 46 B.C. to a 1958 Moscow treatise on machine translation.

Fred D. Gealy

THE PAPERBACKS

The most recent crop of paperbacks includes several titles of interest to readers of the *Journal.*

Association Press' "Reflection Books" ($0.50 each) continue the happy policy of presenting both reprints and abridgements of proven works and also original books on themes of importance to the general Christian community. In the former category this time are Alexander Miller's *Christian Faith and My Job* and J. H. Oldham's *Life Is Commitment.* Miller's book is a considerably revised and updated version of his earlier widely used work, which in its new form no less than in its old brings to bear on the urgent problems of vocation the rich resources of the Reformation and contemporary Protestant theology. The other book is an authorized abridgement of Oldham's well-known course of lectures, in which the dynamics of the present historical situation are unusually clearly focused and an unpretentious attempt is made to apply the resources of existentialist philosophy to a much-needed restatement of the classical faith. Turning, then, to the "originals" among the current releases, we may mention Roger Shinn's *Existentialist Posture* and William Hamilton's three "modern reader's guides" to the canonical gospels (one each on Mark and John and a third on Matthew and Luke). The Shinn book, although doubtless of value as a sketchy and somewhat impressionistic introduction to the historical and systematic complexities of existentialism, can only be recommended with reservations; it perpetuates too many common confusions and misunderstandings to do real justice to its topic. And so far as the Hamilton "guides" are concerned, it must suffice to note that their usefulness is severely limited by their unrelieved dependence upon the critical and constructive perspectives of a certain tradition of British New Testament scholarship.

In addition to Martin E. Marty's *Short History of Christianity,* which is reviewed at length elsewhere in the *Journal,* Meridian Books, Inc. includes among its most recent titles attractive reissues of Edmund Wilson's *The Scrolls from the Dead Sea* ($1.00) and Abraham Heschel's *God in Search of Man* ($1.45). For everyone who has an interest in the fascinating story of the Dead Sea discoveries and their possible significance, the small book by our most sage and distinguished literary critic should have a strong appeal. And, given what appears to be a growing interest in the significant contribution of Heschel to a constructive restatement of Judaism (the first anthology of his writings has just been published by Harper), it is particularly fortunate that his best-known work is also now available in a popular edition. Also included in the Meridian offerings is an original "Living Age Book:" Reinhold Niebuhr's *Essays in Applied Christianity* ($1.45), selected and edited by D. B. Robertson. Consisting of a large sampling of Niebuhr's "occasional writings" over some thirty years, this book is an immense resource to anyone who wants the benefit of Niebuhr's incomparable genius in reflecting on several important theological and social questions. It is impossible to be too enthusiastic in recommending it to the readership of the *Journal.*

Certain readers will also be glad to learn that the Macmillan Company is now dis-

tributing C. S. Lewis' famous *Screwtape Letters* ($0.75) in a reprint that has previously been available only in the excellent British Fontana Books series.

Harper's superb "Torchbook" series continues on its high level of performance with the addition of five new titles—all of them reprints—to its already long list of significant religious works: *Cosmos and History* ($1.35), which in his own judgment is Mircea Eliade's "most significant" book and which is surely one of our really great monographs in the scientific study of religions; H. R. Niebuhr's *Kingdom of God in America* ($1.45), a classic in the history of American culture in which the latter's essentially religious roots in the concept of the Kingdom of God are laid bare; Charles Coulston Gillespie's *Genesis and Geology* ($1.75), which in the words of the subtitle is an exciting "study in the relations of scientific thought, natural theology, and social opinion in Great Britain, 1790-1850"; a selection from the *Journals of Kierkegaard* ($1.45), edited by Alexander Dru; and, finally, Johannes Weiss' monumental *Earliest Christianity* (in two volumes, $1.95 and $2.25), which in the pertinent opinion of Rudolf Bultmann, Weiss' one-time student and successor at Marburg, "still stands . . . as an excellent introduction to the problems of the New Testament writings and to the history of primitive Christianity." It scarcely needs to be added that all five of these "library-size paperbacks" would greatly enhance any pastor's library and, even more importantly, lead him into some of the "deep things" of his ministerial calling.

Filling out this list of noteworthy paperbacks are four late releases by Beacon Press. In addition to reissues of two classic monographs, Rufus M. Jones' *Spiritual Reformers in the 16th and 17th Centuries* ($1.95), a pioneer study of "a great side current of the Reformation," and Abba Hillel Silver's *History of Messianic Speculation in Israel* ($1.75), the Beacon titles include a new edition of Charles Frankel's *Case for Modern Man* ($1.45), which is a spirited and readable defense of liberal ideals against some of their more worthy recent critics; and a centennial anthology of the writings of Darwin entitled *Charles Darwin: Evolution and Natural Selection* ($2.25) and edited by Bert J. Lowenberg. Here again, the high level of the books and their attractive appearance qualify them as worthy additions to any good library.

Schubert M. Ogden